THE SUNDAY-SCHOOL TEACHER'S GUIDE TO SUCCESS

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THE SUNDAY-SCHOOL TEACHER'S GUIDE TO SUCCESS

BY

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PREFACE

THE aim of this work is to set forth, in brief and simple form, a practical, logical, and comprehensive treatment of those principles and methods which, from long experience, have been found to be most helpful to the teachers in our Sunday-schools.

The Catholic Sunday-school is rapidly developing, both in the completeness of its organization and in the efficiency of its methods. This necessarily increases the amount of work to be done, the number of teachers required, and the qualifications which they should possess. Much is to be accomplished. Not only should the best available teachers be secured and every encouragement given to them, but all possible help should be placed at their disposal.

It is to be hoped that the careful perusal and study of these few chapters will

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prove advantageous to the teacher, beneficial to the Sunday-school, and hence effective in the work of salvation. Besides the principles and methods found herein, others, better and more helpful, may be suggested, which will render the efforts of the Sunday-school teacher efficient for greater good, and thereby make of him an increasingly effective instrument in the hand of God for guiding the little ones of Christ on through a virtuous, Catholic life into heaven. If this be accomplished, success sufficient will crown the work.

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THE SUNDAY-SCHOOL TEACHER'S GUIDE TO SUCCESS

CHAPTER I

THE SUNDAY-SCHOOL TEACHER'S MISSION AND REWARD

The Number of Desirable Teachers is Insufficient.—In almost every parish there is found a sufficient number of persons who are competent to assist the pastor in Sunday-school work, and who are able to do so if they would. The fact is, however, that many of these actually refuse their assistance. Consequently, in some parishes the Sunday-school is inadequately supplied with efficient teachers, the classes formed are too large for individual work, the instructing and training of the children is but imperfectly and partially done, and, as a result, many

human souls are lost forever. Why should we, as Catholics, permit this strange state of affairs to exist? We are interested in the cause of good, and willing, even eager, to cooperate with Christ in the work of man's salvation. The welfare of the Sunday-school, therefore, should appeal to us in a special manner.

The Sunday-school Teacher Accomplishes Lasting Good.—His work is definitely planned, thoroughly practical, and most Christlike. He is placed in charge of ten or twelve young people, whom he is to benefit eternally by helping them to know, to love, and to serve God better in this world and then to be happier with Him forever in the next. While occupied with this endeavor, he is surrounded by persons, helps, and influences such as tend to make his work easy and successful. Christ is ever near, blessing and assisting all. The pastor is at hand, ready to give all needed help and counsel. Other teachers with their classes are present, in-

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spired by the same Christian love, and zealously devoted to the same work. In fact, if one desires to obey the Master's will by assisting in the work of teaching to all mankind those saving truths which Christ has commanded to be taught, he can ordinarily find no easier way of accomplishing this successfully than by Sunday-school teaching.

Sunday-school Work is Pleasant and Attractive.—It is a labor of love for the young. While in the Sunday-school, the teacher is in personal contact with the young. His class, generally speaking, is composed of members who are just beginning life. Their thoughts must be developed, their desires trained, their characters formed. The teacher must help to accomplish this by his instruction, his life, and his personality; and the accomplishment thereof will afford the sweetest pleasure. It is a rare privilege, supremely desirable, to live with the young, to share their thoughts, to join in their

desires, to forget one's own disappointments in their hopes, and to gain freshness, courage, and inspiration from their lives. Children are quickly won and easily inclined to better things; and when they are rightly influenced they carry the good done far into the future. Often they seem to be unheeding, and even ungrateful, but they are not naturally so. In reality, they are keen to recognize unselfish service, quick to appreciate kind favor, and sensitive to Christian influence. While laboring with them, the teacher elicits and develops thoughts and desires which will continue to be active and to wield a power for good long after he is no more.

The Sunday-school Teacher's Mission is to Help Fit Souls for Heaven.—What is the Sunday-school teacher's endeavor? Stop for a moment and consider! It is nothing less than helping to prepare for Heaven little children endowed with immortal souls. These little ones are to be

kept free from sin's corruption, and transformed into angelic beauty. They are to be led daily nearer unto God, so that under the influence of His grace they may become ever more Godlike. By taking charge of a class, the Sunday-school teacher is assisting God's anointed priest in the work of rescuing lost humanity and bringing it to that knowledge and happiness, power and glory which are the reward of a sinless life lived in union with Christ. Than this, there is no earthly achievement nobler, grander, or more Christian, possible for the layman to accomplish.

Many Benefits are Derived from Sunday-school Teaching.—Some of these are temporary, more are eternal.

1. It enables the teacher to see the divine truth more clearly. Before he can impart to others a knowledge of this truth, he himself must behold its beauty and divinity. There is in fact no better, no easier way of gaining a clear

and lasting knowledge of truth than by teaching this to others. Even while laboring to instruct his pupils, the teacher is constantly learning new truths which are of the utmost importance to himself. While teaching in the Sunday-school, he is, as it were, in the very garden of God's truth, selecting for his class the choicest bread of life, and partaking of this himself even before he distributes it to others.

2. It increases the influence of truth over the teacher. The better we know the truth, the more fervently do we love it, and the more completely do we order our lives according to its behest.

3. It develops the teacher's mental faculties. Teaching is a mental discipline of inestimable worth. It quickens every faculty of the mind, and calls into activity every mental power, developing and giving them a keener perception of the truth and a clearer knowledge of its reality.

4. It builds up Christian character in the teacher. Every teacher of experience

realizes that he can not make others Christlike unless he himself first becomes so. Hence he is constantly striving so to live that, after having explained the commandments to his pupils, he can say to them, as another Christ, "Follow me." Moreover, the consciousness of his sacred responsibility arouses within him a realization of the fact that the lives of his pupils are being changed for better or for worse by his instruction and example. This tends to make him more careful. Then, too, Sunday-school work brings the teacher into closer and more continuous communion with God; and God, operating within his soul more actively through divine grace, causes it to develop into ever greater strength, nobility, and beauty.

5. It enlarges the teacher's sympathies. We are all unduly inclined to be self-centered in our thoughts and selfish in our desires. The faithful Sunday-school teacher, however, soon becomes interested in the pupils of his class. The more he

labors with them and the greater sacrifices he makes in their behalf, the more does he desire to advance their true welfare, and the greater is the affection for them which fills his heart. He learns to live for others as well as for himself. It is a great and noble thing so to outgrow the boundaries of our own personal interests as to lose self-consciousness in an all-absorbing desire to serve God by promoting humanity's best welfare.

6. It affords the teacher a joyous gratification because of good done. The teacher realizes that he is of service to others. He knows that he is employed in a work which is pleasing in the sight of God. The gratitude of his pupils is perceived to be more heartfelt than manifest. He notes their growing interest in the Catholic Church, their increasing allegiance to it, and their development in Christian character. Each newly discovered success brings to his heart its own reward of joyous gratification and pleasure.

7. It secures for him greater blessings from God. The teacher working in the Sunday-school is present before God, who beholds, judges, rewards, and remembers forever each act performed for His sake. The more the teacher strives to do for God, the more will God do in return for him. As a result, the more peaceful and successful will his life be here on earth, and the nobler and happier will it be forever in heaven.

8. It is a work richly indulgenced by the Church. The Church has always been most zealous and untiring in its efforts to maintain and improve the teaching of Catechism, or Christian doctrine. So that this work would be done as well as possible, many special indulgences, both partial and plenary, have been granted to those who assist in its accomplishment. A summary of these is found at the end of this volume.

9. It will merit a rich reward in heaven. The Sunday-school teacher de-

rives from his work many benefits which are advantageous even for this world. All these combined, however, are as nothing when compared to the rich reward which shall await in heaven the teacher who is faithful in the service of the Sunday-school and of Christ. If he lives in the state of grace, and labors for the sake of God, each hour of Sunday-school work will secure for him the eternal enjoyment of much additional pleasure and glory. Hence, "they that instruct many to justice," says Holy Scripture, "shall shine as the stars for all eternity."

CHAPTER II

THE SUNDAY-SCHOOL TEACHER'S ENDEAVOR

The Sunday-school Teacher's Purpose is to Assist the Church in the Work of Salvation.—To save man, Christ established a Church, to which He revealed His saving truth, and which He commissioned to go forth unto all the nations of the earth and to continue until the end of time to teach them with infallible voice what they must do in order to be saved. The Church, then, is a guide divinely infallible, pointing out for us the way to heaven. It is an intensely practical institution, whose one great mission is to save man. It does not endeavor, therefore, to teach men history, or astronomy, or botany, or zoology, or archeology, or ethnology, or any other science, except in so far as they are

identified with, related to, or illustrative of the truths of Christianity. While teaching, it endeavors to bring man nearer to God by educating him in Christian doctrine. To assist in this work is the Sunday-school teacher's purpose and privilege.

He should Teach Christianity.—In the mission of the Church is included the work of the Sunday-school teacher. In all his efforts, then, he should strive to be as intensely practical as is the Church itself, and should keep the result he is striving to secure continually and clearly before his mind. Many material helps are placed at his disposal. Chief among these is the text-book used. He should not rest content, however, with having the Catechism memorized word for word; he should also endeavor to teach the Christian truth and morality set forth therein. He should not only tell the children what the Catholic religion really is, but he should also induce them to live practically, in fact, devoutly

Catholic lives. All which does not tend to effect this should be avoided. The teacher might with ease, as some do, occasionally, spend his entire time in learnedly discoursing on curious and interesting facts concerning some doctrine found in the lesson, or regarding the Church, its Sacred Scriptures, its origin, growth, influence, and achievement. This secular information may be most desirable for a scholar; and some of it is, no doubt, useful to the ordinary layman who would understand the Christian religion intelligently. Hence, in explaining and illustrating the lesson to be taught, the teacher may at times treat of essentially secular subjects; but he should do so only in so far as they help to make Christianity better known and appreciated by the pupil.

He should Awaken in his Class a Keen Interest in the Christian Religion.—This is primary and of the utmost importance. The pupils must be kept under control. Their thoughts must be stimulated and di-

rected to the study of Christianity. Then, the teacher, in a natural and interesting manner, should so picture before their minds the Catholic Church in its true light and reality, that they will perceive and recognize the divinity of its power, grandeur, and beauty. When this is accomplished, the desired interest will be assured.

He should Induce his Pupils to Confide with Absolute Trust in the Catholic Church.—After the children have become interested in the Church, and have been brought to realize its real grandeur, power, beauty, and divinity, it will not be difficult to secure their confidence and to foster their faith in its teaching and authority. To effect this, the child should be made to understand clearly which is the one true Church of God, why Christ founded this, why it teaches with infallible voice the truth revealed from on high, what it commands us to do, and how it dispenses that helping and sanctifying grace

which is needed to enable us to do as Christ has commanded. Generally, the teacher will find that the pupils of his class firmly believe the doctrines of Christianity which are already known, and that they accept unhesitatingly, as truth revealed, those which are newly learned. More than this, however, must be accomplished. They should not only believe these doctrines, but they should also be made to know definitely what they believe and why they believe it. Judicious reasons, therefore, for believing in and obeying the Church are most important, especially in these days of licentious rationalism. There are some reasons for our faith, however, particularly those found in works of disputation and controversy, which are good in themselves and most useful in their proper sphere, but which, nevertheless, are liable to awaken doubt rather than to confirm conviction in the uninstructed mind. These should be sedulously avoided, for it is most unwise to awaken groundless doubt in regard to

truth of any sort, but especially in regard to that of religion. The wise and efficient teacher will leave nothing possible undone to make the truth of Christianity appear so clearly before the minds of his pupils that, recognizing its truthfulness, they will confide with absolute trust in the Church which teaches this with infallible voice.

He should Bring Home to the Pupil the Doctrines of Christ.—Each child should be thoroughly instructed in that truth which the infallible Church of Christ teaches. In addition to this, he should be brought to a realization of the fact that these doctrines are applicable to his own life and of vital concern to his own temporal and especially his eternal welfare. Hence, these truths must be impressed on the child's mind in such a way that they will rule his heart, guide his conscience, and make his life more Christlike.

He should Build up in the Pupil Christian Character.—When Christian doctrine is thus taught, character build-

ing will follow as a result. For the teacher by his instruction and influence will not find it difficult so to guide and train the pupils that they will think and desire and live more and more as other Christs. In as far as he succeeds in this, he assists in causing the Sunday-school to wield a power for good such as tends to Christianize the individual, to sanctify the community, and to ennoble the civil and religious life of the world.

CHAPTER III

THE SUNDAY-SCHOOL TEACHER'S RESPONSIBILITY

The Teacher should Have an Adequate Idea of his Responsibility.—Unfortunately there are to be found among Sunday-school teachers some who regard their work as being of secondary, of almost trivial importance; and hence who take it up in a careless, indifferent, frivolous, half-hearted way, with apparently no just idea of the importance and the responsibility of their duty. As a matter of fact, however, there is no work more serious, none grander, nobler, and, at times, more difficult than that of saving souls. This is a work of supreme importance, with which no achievement in invention or engineering, in scholarship, science, or art, can for a moment compare. For the accomplish-

ment of this, an infinite God has worked during every age of man on earth. For its accomplishment, Christ lived, suffered, and died. The teacher in the Sunday-school is simply taking up a part of Christ's work and carrying it on for His sake and in His name. The realization of this fact should inspire the teacher to do his best. It ought to make him faithful in all things. The faithful Sunday-school teacher, realizing the sublimity of his privilege and the responsibility of his office, strives to qualify himself as best he can for the successful accomplishment of his task. He is careful in his life, virtuous and Christian before man and God. He is painstaking in the preparation of his class-work. He is present punctually at the appointed time, and labors conscientiously and prayerfully with his pupils in the class. If he neglects his duty, it means as much to him as if he had been given charge of moving trains and had caused them to rush into deadly collision.

It will mean more, because he knows that the consequence of his neglect may be eternal, and that the ruin wrought may be of immortal souls.

The Teacher should not Overestimate his Responsibility.—Some teachers, however, go to the opposite extreme, and err by assuming a too great responsibility. They seem to be persuaded that the result of their endeavor in the Sunday-school depends entirely on themselves, that they are doing all, and God nothing. They forget that results are due partly to our effort, but more perhaps to the cooperating assistance which God gives. We have our work to perform, the seed to sow and cultivate, but God gives the increase. While we are doing Christ's work faithfully, Christ is with us, helping us, so that we are as instruments in His hands. He takes us up, uses us for a while, lays us aside, takes up some other, and the work goes on. Perhaps when He seems to be accomplishing the least with us, He is ef-

fecting the most, sowing seeds which in after years shall bear fruit a thousandfold, setting in motion unperceived influences for good which shall continue to act with ever increasing force adown the future ages. Here in moments of seeming failure is found a consolation in Christian service. We are as soldiers, some as officers, in Christ's army, each doing his best, but by no means entirely responsible for victory or defeat. That depends, for the most part, on the master Mind that directs the movements of all, on the ruling Power that inclines all to His will. Our responsibility, then, consists in this, to find out the will of God and to do it as faithfully as we can. Whether the results secured are great or small is not for us, but for God, to determine. His plans are infinitely wiser than ours. His will is infinitely better to be done.

CHAPTER IV

WHO IS FIT TO TEACH IN THE SUNDAY-SCHOOL

Many Shrink from the Task.—After considering the sublime nature of the teacher's office and responsibility, it seems but human to ask: "Who is fit for these things?" Certainly no one of himself. The wonder is that God uses man at all in building up His kingdom on earth, that Christ, when ascending into heaven, should have left His work to be carried on by His disciples and their lawful successors. We are all unworthy, at best, and not one of us is fit, in the highest sense, for this sacred mission. Still, it is not for us, but for Christ, to say who shall carry on the work of salvation. As a matter of fact, He has left this work to be done by His followers, not by them alone, but by

them and Himself. He has promised to be ever with them and to help them, to bless their efforts and to give them success. It is manifestly His will, however, that the best available teachers be employed in Sunday-school work. He does not demand teachers who are fit in all things—not one such person could be found on earth. The case simply stated is this: teachers must be secured, and such as can be had must be accepted and utilized. Some of these may be most imperfect in many ways, and still their efforts, if accompanied by God's benediction, may accomplish great results. The crudest instrument in the hand of a master often works wonders. We sometimes forget this, and, realizing our own weakness and insufficiency, we almost instinctively draw back from assisting in the work of the Sunday-school.

The Teacher should Trust in God's Helping Power.—Such shrinking from God's service shows a want of faith. If

God calls us to the work, He can and will enable us to accomplish it successfully.

Who is best Qualified to Judge our Fitness?—In seeking to excuse ourselves from the work of teaching in the Sunday-school, we are quite as likely to be prompted by selfish consideration as by the realization of our unworthiness; or often while we rate our imperfections rightly we do not realize, or, at least, give ourselves full credit for what we can do. Ordinarily, others are better able than we to judge of our competency. The pastor is constantly studying his people to know how to reach and help them. He knows what material is available for teaching. He is fully competent to judge our qualifications. To his request, then, we should cheerfully yield, and strive as best we can to perform faithfully the task entrusted to us, leaving it for him to decide as to whether or not we shall continue at our work. "Yes; I will do it," said a certain man, when asked to assist in some church work.

"Long ago," he continued, "I decided never again to say no to such a request, if I could see any way to accomplish what was asked." So also should we answer.

Fitness is Developed by Experience.—Lack of fitness is often owing, at least in a large measure, to the insufficient development of ability possessed; and in no way is ability so rapidly developed as by experience. In fact, there are certain qualifications essentially necessary for success in teaching which can be had in no other way. Hence experienced teachers are always to be preferred. Often, however, it is impossible to secure as many of these as are needed. Then, others must be accepted, and if possible developed into greater efficiency.

Which Teachers are to be Preferred, the Old or the Young?—It is found best to have some of both. Some teachers are needed who are maturely experienced by years of work in the Sunday-school; and others should be in training for this work

so as to be qualified for its successful accomplishment in future time. The older teachers will one day cease from service. Younger ones must be made capable of taking their places. But there are other reasons why both classes are required, why the mature and the youthful should work together in the Sunday-school. Both need the opportunity of doing good, and of earning for themselves the blessing of God and His reward for service faithfully rendered. Each needs the companionship and influence of the other in Sunday-school work. The young need the conservative guidance of the mature to gain a broader view and a deeper comprehension of the truth, and to become able to meet the serious responsibilities of the hour with well-directed effort. On the other hand, the experienced teachers are kept out of ruts in thought and method by the young, and are inspired by them with perennial fervor, enthusiasm, and hope. The Sunday-school needs both. It needs the joy-

ousness, elasticity, and energy of youth, as also the calmness, wisdom, and firmness of age.

Certain Qualities of Fitness are Desired in the Sunday-school Teacher.—These desirable qualifications are many, but most worthy of special mention are fitness in character, in teaching ability, in education, and in devotion to the work. In other words, the teacher, to be qualified for his sacred mission, must be Catholic in heart and in life, must possess an adequate knowledge of the truth he would teach, must have the ability of imparting this knowledge to others, and must love the Sunday-school work assigned.

CHAPTER V

THE SUNDAY-SCHOOL TEACHER'S CHARACTER

Character is a Necessary Qualification.—A quality most necessary for success in Sunday-school work is character. All other qualifications, although most valuable with this, are practically worthless without it. It is the foundation on which the teacher's success is to be built. The teacher who has a strongly developed Christian character may be lacking in many things, and yet prove most successful. He is serious in effort, unselfish in purpose, Catholic in life, strong in power, and efficient in achievement. Those devoid of Christian character, however, are frivolous, selfish, worldly, and ineffective. They may labor in the Sunday-school, but they will accomplish little of lasting good.

Their strongest arguments will seem weak; their most perfectly methodical teaching barren of results; and their most strenuous efforts practically futile. They do not possess that manifest Christian character which makes the teacher appear in the eyes of the pupil as another Christ bearing the glad tidings of salvation. Hence, they do not win that confidence and affection which prepares the way for success in Sunday-school work. They seem to be unmindful of the fact that, if we would succeed in bringing others under the influence of God, we must first get them under our own control. As teachers, we must win them to ourselves before we can win them to God; we must gain their respect, their confidence, and their love. Our personality must be as a magnetic force, attracting the pupils to Christ. As those who clearly see the truth, we must picture it forth to others, and lead them directly to its knowledge. As those possessed of strong and rightly used will power, we

must guide their way in truth and wisdom. Our own convictions must be deep and vital, and we must be able to stamp these indelibly on the souls of others. Those who are doubtful in their belief, weak in their rule, and variable in their endeavor, are unfit for the charge of a Sunday-school class. On the other hand, he is even more unfit for this work who is offensively dogmatic and conceitedly positive. Such a one appears small and ridiculous before his pupils, and is destitute of all influence for good.

Nothing of pride should be found in the teacher, or nothing of vanity. He should be unassuming, unselfish, sympathetic, and lovable. The true teacher knows his pupils, enters into their needs, understands their peculiarities and difficulties, is patient with dullness, prejudice, or weakness, and wins, in as far as it is possible, not by brow-beating, but by a kindly and firm persuasiveness. Above all, he is one of manifest spirituality, guided in his endeavor by the

Holy Ghost, and while in the world and knowing the world, neither of it nor for it. These qualities must be real. To feign their possession would avail little. For even the smallest children of the Sunday-school are exceedingly keen in detecting the presence of hypocrisy or insincerity. Any inconsistency, therefore, in the life of the teacher, or any indifference on his part to the deep religious lessons of the truth, becomes manifest almost at once, and exerts an influence which generates a feeling of doubt and suspicion not only in regard to the teacher, but also in regard to the religion which he professes, and to the doctrines which he is teaching. Hence it is manifest from these various considerations, that if a teacher would succeed in Sunday-school work his character must be thoroughly Christian.

Questions for Self-examination.—Certain questions have been suggested as helpful to the Sunday-school teacher for self-examination. If, in all sincerity be-

fore the ever-present God, he will put these questions to himself, answer them frankly, resolving so to live that in future time he may answer them even more satisfactorily, and for this purpose often seek the help of Christ in prayer, he will certainly gain thereby not only in efficiency, but also in character itself.

The following are the questions proposed:

1. Am I living a practical Catholic life?

2. Is my controlling purpose to make my pupils more practically Catholic, and thus to bring them nearer to Christ?

3. Do I realize the responsibility of Sunday-school work, and do I often pray God to enable me to perform this more successfully?

4. Do I properly prepare my class-work?

5. Am I punctual and regular in my attendance at Sunday-school?

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6. Is my teaching simple, earnest, practical, and kindly?

7. How can I improve my methods of teaching?

8. Is there anything which I can do for my pupils out of school which I am leaving undone?

9. Have I a sincere affection for each of my pupils, and do I manifest this in such a way that each of them will feel the same toward me?

10. In all these things can I stand before the judgment throne of Christ and truthfully say I am doing my best?

CHAPTER VI

THE SUNDAY-SCHOOL TEACHER'S ABILITY TO TEACH

The Teacher should Know what to Teach and how to Teach.—Ability to teach includes two very different things—education, or the possession of requisite knowledge, and the power of imparting this knowledge to others. Both of these qualifications are essentially necessary for success in teaching. They are, in fact, of nearly equal importance. In order to be an efficient teacher, one must know that which is to be taught and how this knowledge is to be imparted.

What Education is Necessary for the Teacher in the Sunday-school?—This depends on the character of the class, and to some extent on the condition of the people for whom the teacher works. It is true,

the higher the education, if it be of the right sort, the more efficient the teacher. The question here, however, is not what education is desirable, but what education is necessary. The teacher of a class of very small children would certainly require less education than one in charge of high school or college graduates. It were folly to put in charge of a class one not fully equal in scholarship to the pupils thereof. However, the education required by the Sunday-school teacher is not so much that of the secular schools as that of Christian doctrine and Catholic practice, accompanied by a deep spiritual insight. It is well, of course, for the teacher to observe the right rules of prosody and syntax in speaking, to have a ready, even a fluent command of the English language, and an ample store of general information from which to draw illustrations and arguments; but, at the same time, these qualifications are not essentially requisite. Some whose English is occasionally faulty,

and who have no acquaintance with that training which comes from high school or college, are remarkably successful as Sunday-school teachers, and wonderfully effective in the work of Christianizing their pupils. One reason for this is that education, and true education, comes not only from schools and books, but also from acquaintance with men and from experience.

The Sunday-school Teacher should have Common Sense.—Some persons seem to be utterly devoid of this quality. They seem to have no right idea as to what is best and suitable. Others seem to possess it in abundance. They seem to realize instinctively what is right and proper to be said and done under the various circumstances of life. Common sense, however, untrained and uneducated, is most crude and unreliable. The common sense which is desirable and required in the Sunday-school teacher is that which is trained and developed by study and thought, by contact with men, by personal effort, and ex-

perience. This is indispensable. A mind sensitive, keen, quick, logical, clear in its intellectual perceptions, strong in its grasp of truth, versatile in meeting objections and in bringing forth apt illustration, is invaluable for Sunday-school work. Such a mind is certainly aided by the education of the secular schools, but yet is not dependent on it. In fact, it often comes to a rich development without it.

The Sunday-school Teacher should have a Comprehensive Knowledge of Christian Doctrine.—After all, the knowledge that is essentially required for success in teaching is that of Christian doctrine. This the Sunday-school teacher should know clearly and definitely. The better he knows this, the better he can teach. He is well-equipped for his work if he has a familiar knowledge of his Catechism or text-book from cover to cover, has the truth therein contained well in hand for use, has a clear insight into its meaning, can prove the doctrines discussed, show their reasonableness,

explain them, and make them clear to his listeners by apt illustration and example. Such a knowledge of Christ's doctrine is as a sword used not only for defence against ignorance, but also in warfare against vice. A well-fitting armor of general education may be exceedingly desirable, but helmet and breastplate and shield, without the sword, would be of little use, while the sword itself may be so dexterously employed for defence as to render all these unnecessary, and, at the same time, serve as a weapon of attack.

The Teacher should be Aided by the Holy Ghost.—An intimate and effective knowledge of Christian doctrine is impossible without the enlightening assistance of the Holy Ghost. This aid from on high is secured by earnest effort, fervent prayer, and the worthy reception of the Sacraments. For we have the promise of Christ that the Holy Spirit shall guide not only the duly ordained bishops, priests, and ministers of the Church, but also its

lay-members, according to their individual needs. Without this illumining, life-giving, and helping grace, our knowledge of Christ's Gospel would be cold and without power. It would be as grain in the storehouse, good to possess, but accomplishing nothing so long as it remains there. The knowledge of the doctrine of Christ, however, when it enters the mind and heart accompanied by the grace of the Holy Ghost, is like food eaten, digested, and assimilated into the blood. It produces new vigor and growth. Such a knowledge is personal and gives power and efficiency to Sunday-school teaching as does nothing else.

The Teacher should be Familiar with the Art of Teaching.—He should possess the ability to impart his knowledge to others. Successful and happy is the teacher who has the mysterious power of making others see his thoughts, and thereby awakening interest, stimulating thought, arousing enthusiasm, and sustain-

ing serious effort in study and research. Some teachers picture truth so clearly and make it glow so brightly and beautifully that all in the class are fascinated by its charm and led to understand its import. They can so imprint this truth on the mind that it will long be remembered; and so impress it on the heart, the conscience, and the emotions, that it will lead to immediate, well-guided and sustained activity. Some teachers are successful always and naturally. Their knowledge may be limited; their stock of general information meager; but what they do know they know well, and can impart its knowledge to others. They hold their class when others better educated fail. They lead souls to God over which others better informed wield no influence. The gift of teaching is a strange power, mysterious, difficult to define. It seems innate, personal. It seems to be a quality belonging in a peculiar way to character, a special faculty, developed in power and efficiency

by familiarity with the truth and loyal obedience to its rule, by the knowledge of human nature and a deep conviction of the truthfulness and value of what is taught, and by a practical and well-sustained effort to reach the pupils of the class and do them good. The Sunday-school teacher who is filled with enthusiasm for the Church of Christ, and inflamed with an intense desire for the salvation of souls, will perceive and realize what this aptitude for teaching means, how essential it is to success; and he will leave nothing undone to develop its power. Many teachers are wanting in this ability to impart their knowledge to others, but for this reason they should not become disheartened and cease from work; for a determined and continued effort, a wise study of methods, and that experience which comes from actual teaching, will often develop powers which before were dormant, inert, and perhaps unperceived even by the ones possessing them.

CHAPTER VII

THE SUNDAY-SCHOOL TEACHER'S HABITS

The Sunday-school Teacher should be Practically Christian in Habits.—Though a teacher should know all truth, and speak with the eloquence of an angel, if he live not a practically Christian life, his words will be as "sounding brass and tinkling cymbal," pleasing perhaps to the ear, but devoid of vital or lasting good. It is useless for him to tell others how to live a Christian life, unless he himself is trying to live as a Christian. His words will seem insincere and he himself an impostor. No class of people are so quick to notice inconsistencies or to detect incongruity as the young. Hence much of the teacher's success depends on his habits. Manifest evil habits will destroy the excellence of his class-work, and make him appear in his

true light, pitiably weak and despicable. When by his life he ceases to teach correct living, he at the same time ceases to accomplish good in the Sunday-school. The Catechism is a book of practical, every-day duties, a book that traces man's pathway through life, indicating how, with greatest certainty, he can reach his proper destination, heaven; how he can get the most out of life's journey, and how he can attain ultimately to the highest degree of perfection, happiness, and glory. The teacher expounds this guide-book of life and shows its personal application to the individual members of his class. But if, after laying down the principles of right living in the class, he goes forth and despises these principles, and does that which is contrary to their teaching, then the conclusion that he is an unsafe guide is evident. He does not guide himself aright—why should he be entrusted with the guidance of others? When the teacher accepts the charge of a class in the Sunday-school,

he should pledge himself at the same time to lead an earnest, consistent, spiritually-minded Christian life. He should, at least, implicitly pledge himself to be Catholic, clean of speech, temperate in all things, upright in business; in a word, to be Christian above suspicion. Moreover, the teacher, from habit, if not from nature, should be dignified in demeanor, fair-minded in judgment, genial, unselfish, zealous, devout.

The Teacher should be a Living Illustration of his Teaching.—The usual test of Catholicity is the Catholic. Here is a religion—how does it work in practice? Here is Christianity—it is an abstract system of religion. Yes; but let us see the Christian, the concrete result effected by Christianity when applied to the life of the individual. Thus reasons the world. A religion is judged by the apparent fruit that it bears in the lives of its advocates. We do not claim that this test is in all respects reasonable and just. It is not. For

religion is often held responsible for faults and vices, which, owing to circumstances, it is unable to prevent. Instead of being judged by the good which it accomplishes, religion is too often judged solely by the evil which, perhaps from necessity, it leaves unreformed. This is manifestly unjust. And yet to judge Christianity from the Christian is the simplest and most natural method we have, and one constantly employed. All Catholics realize the fact that the reason why Christianity has not already conquered the world for Christ, and brought all the members of the human family into the one true fold, with "one Lord, one God, one faith, and one baptism" is because those who bear the name of Christian do not all and at all times lead lives satisfactory to Christ and in accord with His Gospel. Undoubtedly, this is the test that the pupils are constantly making in the Sunday-school class. Does the teacher believe and embody in his life what he teaches? If not, the child will

reason, either he is insincere, or else the Catholic religion is failing to accomplish the results claimed for it, and the teacher is deceived or mistaken. The Sunday-school teacher who is disreputable in life, vile in speech, intemperate in drink, or a trickster in business, has lost his influence for good, and is utterly unfit for the sacred task of guiding the morals of others. But if he is honestly striving, as best he can, to live a virtuous Catholic life, and is not consciously and wilfully living in some known mortal sin, by all means, if he be otherwise qualified, let him undertake the work. Absolute perfection in a Sunday-school teacher should not be sought. It can not be found. "Even the just man falls seven times in the day." "If any man says he is without sin, the truth is not in him," says the inspired word of God. But no one should be permitted to take charge of a class in the Sunday-school, no matter how excellent his other qualifications may be, who is not sincerely and earnestly striv-

ing to live a life strictly in accord with the doctrines and precepts of that religion which he is professing and teaching. No consideration of any sort whatsoever should cause the one in charge of the Sunday-school to deviate in the least from this fixed rule. Violation thereof will mean demoralization and, perhaps, ruin to at least some of Christ's little ones.

CHAPTER VIII

THE SUNDAY-SCHOOL TEACHER'S TRAINING

If the Sunday-school teacher realizes the responsibilities of his mission, he will strive to qualify himself for his work and to fit himself ever better for its successful accomplishment.

He should Learn his Catechism or Text-book.—It were well if the teacher had the Catechism or text-book used thoroughly memorized and understood from cover to cover. This may, at times, be impossible. He should, however, be familiar with its every part in a comprehensive way, or, at the very least, before attempting to teach any of its lessons, he should have committed this to memory, mastered its truth, and become familiar with the best method of instructing others in its doctrines.

Moreover, the teacher should have well fixed in his mind a general and comprehensive view of Christian doctrine in its entirety, in order to be able, while teaching, to give each fact its due importance and proper place and coloring, and to develop systematically in the minds of the pupils a living picture of God's truth, clear in outline, beautiful in color, true in reality, and exact in perspective. The Catechism is a synopsis of Christian doctrine. In preparation for teaching this, a systematic course of reading and study on the truths of religion would prove most helpful, but still it should be well remembered that the main source of knowledge about the Catechism is the Catechism itself; and that nothing is more helpful than to read and study the Catechism frequently, thoughtfully, and consecutively, for the purpose of discovering and mastering its system of truth. To study the Catechism is the surest way to gain a thorough knowledge thereof.

The Sunday-school Teacher should Learn how to Teach.—The art of public speaking is quite distinct from the art of teaching. Often those who speak eloquently are found unable to teach successfully. Many suggestions have been offered as to the best manner of mastering the teacher's art. A few of these are here presented.

1. Study the art itself. The experience of past ages has left in book and pamphlet many helpful suggestions and directions for the guidance of those who are striving to master the art of pedagogy. It were well for the prospective teacher to become as familiar as possible with these. Then, too, in many of our Sunday-schools there are training or normal classes, wherein the older pupils are trained and developed into efficient teachers. Here the art of teaching is studied in theory and in practice, and much good is thereby accomplished. The one who is to teach should become as familiar as possible with the art of teaching.

2. Learn to know human nature. Much can be learned of human nature from books, more can be learned from the study of human nature itself. The wise teacher must know the truth, the obligation it imposes, and the blessing it bestows; and at the same time he must see in how far his pupils are cognizant of this truth, faithful to these obligations, and participants of these blessings. The wise teacher should know the character of Christ and the character of his pupils, and see how these pupils compare individually with Christ. Then, too, there are certain circumstances in every child's life and certain conditions in every child's mind which must be recognized and understood if one would succeed in Sunday-school work.

3. Develop a love for human souls. A mere perfunctory performance of duty is always more or less unsatisfactory. He alone wins true success who loves his work and devotes himself mind, heart, and hand to its accomplishment. In order to be suc-

cessful in the work of salvation, in the work of winning others and keeping them under control until you have led them to Christ, you must bear toward them a truly Christ-like love. Christian love will cover a multitude of defects from the gaze of your pupils. It will prompt and guide you to say and do just the right thing at the right time, and will enable you to make on their hearts a deep, a lasting, and a powerful impression for good. Love, with its magnetic power, will draw your pupils to you, and incline them ever to hearken to your words and do your will.

4. Observe the teaching of others. The would-be teacher should carefully and critically, yet docilely, watch and see how others teach. In our secular schools it is sometimes customary for those in training to go from room to room and observe the ways and methods of others at their work. It is found that they generally learn rapidly by this process. Perhaps a similar method could be followed by our teacher in

the Sunday-school. By observing the success of others and comparing his own success with this, he would see wherein he was succeeding and wherein failing; and then returning again to his own class, he could so modify his ways and methods as to make his efforts more efficiently successful.

5. Teach and thereby learn how to teach. After all, the best way to learn how to teach is by teaching. He who would be a teacher must try his hand at the work and judge as to results. If he finds that one method fails, then he must employ another, until he grows familiar with the best means of accomplishing given results, and becomes apt and skilful in their use. Experience, especially if accompanied by observation and study, gives the best training for teaching. The teacher knows best how to teach.

The Sunday-school Teacher should Learn how to make his Pupils more Catholic.—Even after the teacher has gained familiarity with Christian doctrine and

acquired skill in imparting this knowledge to others, he as yet has advanced only to the threshold of success. The great aim of teaching in the Sunday-school is to make the pupils Catholic, Christlike, to bring them under control and lead them to Christ, and yet ever nearer to His Sacred Heart. The teacher, to be efficient, must succeed in building up Christian character in his pupils. To do this is an art. It is an art which every Catholic should learn, but which is indispensable to the teacher in the Sunday-school. Many articles have appeared of late on this subject. At least some of these the faithful teacher will read and study. He will learn the difficulties of human nature and the ways by which these are met and overcome. He will feel a tender sympathy for those who are struggling toward the right, and his love will prompt him to lend encouragement and assistance. He will observe the success of others who are employed in this same work of salva-

tion, and try as best he can to emulate their zealous endeavor. Above all, he will often meditate on the methods of the Redeemer, and constantly strive as "another Christ" to labor for man's salvation, and particularly for those who are in his class. He will effect this by leaving nothing possible undone which will tend to make each one of his pupils more thoroughly Christian in thought, desire, and deed.

Above All, he should Learn how to Make his own Life Catholic.—No Sunday-school teacher can hope ever to possess all the qualifications desired for his great and sacred mission. He may find himself lamentably deficient in the knowledge of Christian doctrine, he may have little or no acquaintance with the art of teaching, he may seem to act on mere intuition in his efforts to lead others to a more Christian life, and yet succeed wonderfully through the power of a holy life, and the grace of God which surrounds it as a halo, blessing and fructifying its every effort.

There is a spirituality, a Catholicity, which dominates all other qualities, increasing their efficiency to an immeasurable degree, and sometimes almost alone gives success. No one, however deficient in other qualifications, need despair of securing this. It is a power which comes from on high, which gave success to the early Church, and which has ever since given success to its faithful bishops, priests, and members. It comes to us when the Holy Ghost enters the soul and fills it with divine grace. It is a gift from God, obtained by the worthy reception of the Sacraments and by a prayerful Catholic life. Without this gift the teacher is unaided of God and can do practically nothing. For this spiritual power, for this aid of the Holy Ghost, then, the teacher should often pray. He should pray that the Holy Ghost may enter and abide continuously in his soul, enlightening his mind and ruling his heart, so that, as another Christ, he may see the truth and love its beauty and obey its be-

hest, and then by word, deed, and example, as also by the sweet attraction of his personality, persuade others to accompany him on through life into Heaven unto God.

CHAPTER IX

THE SUNDAY-SCHOOL TEACHER AND REFERENCE BOOKS

THAT books of reference are helpful to the Sunday-school teacher, no one will deny. That they are sometimes misused is equally certain.

The Misuse of Reference Books.—There are almost countless ways in which these books are at times misused. A few are given.

1. To use them as text-books. Each class should have for the use of its every member a text-book containing fundamentally and comprehensively the subject-matter to be studied. In preparing the assigned lesson for class, the teacher should welcome aid from any source. The proper use of reference books will prove helpful. They will enable him not only

to understand the lesson more thoroughly, but also to explain and illustrate it more aptly. A teacher, however, should not go so far as to lay aside even for one recitation the regular text-book and substitute in its place a book of reference.

2. To use reference books in place of adapted teaching. These lesson-helps and explanations were written for the general use of teachers, and not for any individual class of pupils. It will not do for the teacher merely to memorize these explanations or illustrations, and then to come into the class-room and declaim them as a living gramophone. The pupils are not empty receptacles into which information is to be poured. To believe that they are is a too common idea among teachers, and one fatal to success. A student in a certain college once said: "I have come here to accept whatever is taught. I am like an empty basket to be filled with potatoes. Now let the professors shovel them in." It will not suffice to store the mind of the

pupil with fragmentary, or even with cut and dried information. To do this destroys the personality of the teacher, makes a machine of him, and machine work of his teaching. The information, the truth, must be adapted to the needs of the class and must meet the peculiarities of its individual members, giving "to each his portion of meat in due season."

3. To bring reference books into the class-room. Some teachers have been known to bring their notes, commentaries, and reference books into class, and to look up the points as they went along. This is deplorable. It impedes the proper work of teacher and pupil, which is to do independent thinking. It interrupts and delays the regular recitation, and imparts an unfavorable impression in regard to the ability and studiousness of the one teaching. The teacher should so prepare his lesson before he comes into class that he will have no occasion to study it after the recitation has once begun.

Reference Books, when Rightly Used, are of great Value.—They should be gladly used by every faithful teacher. Never before was there a time when so many and such excellent lesson-helps were at the disposal of the teacher as to-day, and no one who wishes to keep abreast of the times will think of discarding them. It would be like refusing to travel by railroad and walking for the sake of being independent. Lesson-helps, if rightly used, save time and energy and are most helpful.

1. They place the results of scholarly study at the disposal of the teacher. Their explanation is simply a teacher teaching those who read what he has written, and doing this by conveying his ideas through the printed page rather than by the voice. If it is useful for pupils to gather around the teacher and receive instructions, it is equally useful for teachers to read the books of scholars and secure explanation and illustration. We welcome the results

of rich scholarship in science. We eagerly accept the testimony of the geologist, the astronomer, the botanist and the electrician. To reject their science would be foolish. Standing on the knowledge received from them, we have attained to a height of learning that even a Newton and a Faraday could not reach. In the same way has the human knowledge of Christ's doctrine been wonderfully enriched by scholarship. Some have mastered the peculiarities of ancient tongues and searched into the treasured truths of ancient manuscripts; some have delved into the earth and discovered buried mementoes of the past; some have deciphered from monuments the contemporary history of early ages, and by their research gleaned from antiquity truths of inestimable value, which they have handed down as a legacy for the inheritance of future generations. We ourselves have neither the time nor the opportunity nor the ability to make this original investigation even if we

would. Hence we must be content to accept this knowledge at second hand, even as we do the knowledge of art or science. To reject the explanation or illustrations of another simply because we ourselves wish to investigate all, to reason out and to illustrate all, would be indeed to act the part of a fool. Most of our present knowledge is an inheritance which we have received from our ancestors and which we treasure up for future use. Hence the lesson-helps now so abundantly found in the form of books of reference, explanation, and illustration should be welcomed and used. They should be used, however, as an Alpine staff to aid in ascending the steep heights of Christian truth, rather than as crutches on which at best we can only limp, and without which we can not walk at all.

2. These helps stimulate the mind to activity. They reveal to view new avenues of thought. Each man sees truth from his own view-point, and explains and il-

lustrates it in a way peculiar to himself. Each observes truths unobserved by another, and hence each can contribute his share to the knowledge of Christianity. As we read the writings of these various observers, the truths which they saw pass before our mind for study and contemplation. In this way these lessons help to excite and direct our thoughts. We may not agree with the opinions expressed, or commend as apt the illustrations employed. This critical attitude, however, if properly restrained and controlled, will arouse our individuality, by putting us in an argumentative mood. It will cause us to go forth and search independently for truth that is not defined by the Church. In this way, it will make us stronger and more truly masters of what we propose to teach. The right use of reference books is, therefore, helpful and desirable. Their misuse is injurious, and merits condemnation.

CHAPTER X

THE SUNDAY-SCHOOL TEACHER'S PREPARATION FOR CLASS

Books are Needed.—One book that every teacher should have is the text-book used by his own class. Besides this, if there is any book without the aid of which the teacher can not efficiently teach his class, that book is for him a necessity. And if there is any book that will make the teacher more successful in his work, that book is desirable. Owing, however, to the countless circumstances that surround a class, to the variety of classes, and to the different needs of the various teachers, it has been found best to leave to each pastor or teacher the task of deciding as to which books are necessary and which desirable.

The Teacher should Invoke the Aid of

the Holy Ghost.—The promise of Christ, that the Holy Ghost would guide His followers in the way of truth, is as real today as it was when spoken. Unquestionably, there is a spiritual insight into truth that comes by divine help, and he who wishes to understand Christian doctrine and teach this effectively to others is unwise not to ask this help and avail himself of this power.

The Teacher should Learn thoroughly the Lesson to be Taught.—The whole lesson must be learned, and the unity of its truth perceived. It is not enough to memorize, or even to learn the questions separately, to step from one answer to the next and from that to the third, even as one crosses a stream on stepping-stones. We must rather discover the relation existing between the various answers, and fill in, from our knowledge acquired from other sources, thoughts unexpressed. We must master the whole lesson as a unit, perceive definitely its central idea, and the

truths that encircle it. We must form in our mind a comprehensive picture of the truth taught in the lesson, in its proper outline and perspective; and finally we must ascertain the relation which this truth bears to the other truths of Christianity. The synthetic method of studying a lesson is as important as the analytic. The teacher needs first to grasp definitely the central idea of the lesson. He must be sure of this, have mastered it, made it his own, and subservient to his use. Then having clearly painted in his mind the truth pictured in its entirety, he can pass to the study and consideration of its particular features. While studying the truth in detail, however, he should never for a moment lose sight of its oneness. He should study the parts as they appear joined and related to the whole truth.

After the central truth has been ascertained and well fixed in the mind, the next step is to discover how the encircling

truths were evolved from this, and what relation they bear to it. This may require close study, but after it is accomplished the truths of the lesson will appear before the mind as a living picture, somewhat as a tree with trunk and branches.

The Teacher should Learn how to Apply the Lesson to the Pupils.—This is the next thing to be done when preparing class-work for the Sunday-school. The teacher has now ascertained the great central thought and the truths that cluster about it. But the lesson, as a branching tree of divine truth, has fruit which is necessary for the refreshment and sustenance of spiritual life. With the special needs of his class well in mind, the teacher is to test this fruit, and to select for each individual pupil that particular truth which is most needed. It is unwise to present at one session too many thoughts. It is far better to select a few that are most opportune and vitally important, and by means of clear instruction, apt illustra-

tion, and kindly persuasion, to secure the thorough digestion and assimilation of these by the mind and heart.

Lastly, the Teacher should Seek the Aid of Lesson-Helps.—After all thus far suggested has been done by personal, and, as far as possible, by unaided effort, then, and not till then, is it advantageous to resort to lesson-helps. Let the independent work come first, to develop originality and power, and then supplement this with thoughts and illustrations acquired from books of reference and explanation. Often valuable truth is thereby discovered which otherwise would pass unnoticed; and frequently beautiful illustrations are found of which no personal effort could conceive.

Teachers' Meetings Prove Helpful.—To assist in this work of preparation for class, weekly teachers' meetings are found to be of inestimable helpfulness. Truth grows clearer under discussion, and its application to human life becomes more evident. Then, too, methods used to im-

part this truth certainly improve by consultation. After attending one of these meetings, the teacher is better prepared for successful Sunday-school work.

The Preparation which is Necessary.— Before the teacher ventures to stand before his class, he should know clearly the lesson to be taught, and its personal application to each of his pupils. More than that, he should be familiar with the best methods of imparting this knowledge to his pupils, and making it applicable to their lives. He should, in a word, be able to make the truth appear as it really is, an enlightening star going before them through life, leading them on along the path of duty, to success, to happiness, to God.

CHAPTER XI

THE SUNDAY-SCHOOL TEACHER'S SUCCESS IN CLASS

Qualifications Required by the Teacher for Success in Sunday-school Work.— These have already been discussed, but briefly to review them may here prove helpful.

1. A thorough knowledge of the lesson. The teacher can not impress ideas on the minds of others which he has not first clearly impressed on his own. He must perceive in his own mind the pictured ideas which he would make his pupils see. Therefore, first of all, he must know the lesson which he is about to teach.

2. A firm conviction of the truthfulness and importance of the lesson. If he is content to teach in an indifferent and perfunctory manner, it were better for him

not to teach at all. He accomplishes nothing. He must reverence the truth to make others reverence it. He must believe the truth to make others believe it. He must be firmly convinced of its importance and personal usefulness to make others feel this conviction. He must enter the class-room as an ambassador from Christ, who brings in his hands merciful terms of pardon for all who will repent, and inconceivable blessings for all who will accept.

3. An affectionate love for his pupils. Nothing succeeds in breaking down all barriers as does this. Let the teacher manifest a real and intense desire for the best good of those in his class, and he will be able always to discover some way of reaching them effectively.

4. A knowledge of the pupils' peculiarities and adaptation to them. In the work of education it is a fatal mistake to look on all pupils as being alike, and to subject all to the same treatment and re-

straint. A teacher to be successful must be quick to note the differences existing among his pupils, and must know how to treat each one according to his personal needs. One he will seek to rouse from lethargy and urge on to greater activity, another he will seek to restrain and guide in thoroughness and efficiency. One he will strive to make more decided and aggressive, another he will check and subordinate. He will correct a false and scrupulous conscience, and instruct one that is lax and morbid. Some he will restrain by firm sternness, others he will encourage by lenient kindness. It is a rare and desirable gift for a teacher to know human nature so well that he at once recognizes the needs of each pupil and is able so to meet these individual needs as to repress the evil and develop the good.

5. Ability to convey knowledge to others. This is essential. It is difficult to tell precisely in what this ability con-

sists, but it is easy to discern the teacher who has it. In part, no doubt, it depends on the teacher's clearness of thought and firmness of conviction, and also equally as much on enthusiasm felt while conveying this thought and conviction to others.

6. Zeal for the work of Christ. This is fundamental. If the teacher is really devoted to the welfare of Christ's cause, he will qualify himself by becoming familiar with the doctrines of the Church, he will love those whom Christ loves, his pupils; and he will feel intense enthusiasm for that work which is so dear to Christ's Sacred Heart, the work of the Sunday-school. If he loves Christ, he will love the truth which Christ taught, the souls which Christ died to save, and the work of salvation which Christ left to the members of His Church to carry on. If he admires Christ, he will adopt Christlike methods; and if he obeys Christ, he will cheerfully assist as best he can in the work of teaching the gospel

to others, and of bringing all into one fold, into one heaven where God will be the one Lord, the sovereign King of all. He who loves Christ labors zealously in Christ's work.

The Success of Sunday-school Work Depends in part on the Pupil.—The responsibility of success in Sunday-school rests with the pupil as well as with the teacher. In regard to this, what are the responsibilities of the pupil?

1. He should have confidence in the teacher. If the teacher is deemed unworthy, the priest in charge should be personally informed of this. But after it has been found that the teacher is competent, the pupils should submit themselves to his charge and place themselves in an attitude of glad receptivity. Too often a spirit of unjust criticism is rife among the members of a class. As a result, whatever usefulness and influence for good the teacher may have possessed is destroyed and annihilated.

2. He should learn thoroughly the lesson assigned. Unless the pupil does this, little of good will be accomplished for him by the teacher. For the pupil to go into the class without having at least committed to memory the lesson assigned, is to treat the teacher unfairly, and even in an insultingly contemptuous manner. The one who does this is unjust to his teacher, and more detrimentally unjust to himself.

3. He should make the truth bear fruit in his life. The teacher sows the seed, the pupils are the soil. It is for them to say whether the seed shall fall on the beaten pathways of sinful habits, on ledges of rock thinly strewn with earth's transient impulses, on thorn-choked soil of worldliness, or on the good ground of Christian endeavor, where it shall bear fruit in abundance. It may happen that even after the teacher has done his best, he will fail, because his pupils wilfully refuse to accept the truth

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aright and allow it to remain in their minds, to take root in their hearts, and there develop into beautiful Catholic character, bearing rich fruit in virtue, in saintliness and in self-denying service rendered in the cause of Christ. For complete success in Sunday-school work, teacher and pupil must labor as one in union with Christ, both eagerly intent on successful achievement.

Evidence of Successful Teaching.— Every teacher devoted to his work is anxious to know in how far he is succeeding; as also most certainly is the priest on whom rests the responsibility of the entire Sunday-school. How can the teacher's success in Sunday-school work be known?

1. From the attendance. A good attendance on the part of the class is an excellent sign of success. It shows at least that there is some influence present which is attracting and holding the pupils; and from this it can be reasonably

concluded that the teacher has the interest and esteem of his class.

2. From the order. In as far as a class is restless, inattentive, and given to whispering and playing, it is evident that the teacher is failing to maintain proper control and to influence the pupils to perform the desired work. This test of inefficiency, however, is by no means a sure one. It may be that the teacher has only recently taken charge of the class, and that he is surely and tactfully, although slowly, bringing his pupils into order; or his class may be composed of those who are peculiarly disorderly. But manifest disorder in a class always suggests some deficiency, and proof is needed to show that the fault is not that of the teacher.

3. From interest shown in the lesson. This is an important evidence, and where it is shown it is certain that the teacher has at least some gift of teaching. A Sunday-school class does not take up a lesson and learn it thoroughly, and

carry on a successful recitation, unless it has good leadership. When the teacher is seen to have his pupils encircled around him, with ears and eyes intent, it is evident that he has mastered, at least partially, the art of teaching.

4. From the affection of the pupils for the teacher. No teacher who has not the affectionate esteem of his pupils can succeed in Sunday-school work. If the pupils appear indifferent, cold, and disinclined, it is proof sufficient that either the teacher has no unselfish love for them, or else that he has failed to make this love manifest. If his pupils perceive and realize that he bears toward them an unselfish and well-ordered affection, and is striving at a personal sacrifice to do them good, they will generally reciprocate that love and cheerfully submit their wills to his rule.

5. From a full and clear knowledge of what is taught on the part of the class. This proves to evidence that the teacher

is doing at least this part of his work well. Such knowledge will be shown by the pupils when answering questions, as also at reviews and examinations. It will be first and most easily noticed by the teacher, but at times it will be brought to the notice of others. It is one of the best testimonials that a teacher can desire.

6. From character development in the pupils. This, after all, is the great evidence of success. All other indications suggested are simply preparatory to this. In determining the success of a teacher the question is, what is the teacher accomplishing in the work of building up in his pupils practical Catholic character, or, which is the same, in making them more Christlike? This is shown in many ways—by serious thoughtfulness and orderliness in the class, by the devotion and regularity of the pupils in prayer, attending services and receiving the Sacraments, by the Catholicity of their lives, their zeal in working for the Church, and

in doing that which they feel God commands and wills. The Sunday-school is a manufactory. Crude human nature is taken into this, and changed and transformed until it comes out a highly finished product in the form of Catholic character consecrated to the service of Christ and the glory of God.

CHAPTER XII

THE SUNDAY-SCHOOL TEACHER'S AIM

The Sunday-school Teacher's Endeavor is to keep his Pupils in their Proper Relation with God.—The child is possessed of an intellect to know, of emotions to influence and prompt, and of a will free to choose or decide. The Sunday-school teacher in his work must make a careful study of these, and try to keep clearly in mind what is to be accomplished through them and with them. The pupils are to be brought into their proper relation with God and to be kept there by being guided and sustained in the faithful performance of life's every duty. Many steps, however, must be passed over before they arrive at the accomplishment even of their bounden duties. These are essentially the same in all cases. First, the pupil's

attention must be gained; secondly, he must understand the lesson taught, and retain this in memory; then, he must perceive its truthfulness and reasonableness; next, appreciate its import; and finally, apply it to his own life. To consider these steps in their regular order will no doubt prove helpful to the teacher.

1. The pupil's attention must be gained. Until this is done, nothing will be accomplished by instructions. Consequently, this must be the teacher's first aim. The interest of the pupil must be awakened, his mind fixed on the subject presented, and his thoughts concentrated on this to the end. This mental process, to the untrained mind, is most difficult; and yet it is one which is most essential to success in study. Stories are told of Socrates, Sir Isaac Newton, and other great thinkers and inventors, who remained for hours unconscious of what was going on about them, all absorbed in the consideration of some great thought or

problem. One thing is certain, scholarship is impossible to one who has not learned the art of attention.

2. The pupil must be made to understand the lesson taught. Having attracted the pupil's attention, the next thing the teacher must do is to make the lesson so plain that he will understand it rightly. It is of paramount importance that the message of Christ found in the lesson be not obscured in its transmission. The teacher stands before his class like one in a signal corps, whose duty is to read the orders that come flashing by heliograph from the distant hilltop. A mistake in delivering such a message may result in the loss of life eternal. The teacher's work is to assist the pastor in leading a part of Christ's army safely and victoriously on to its triumphal entrance into heaven. He must make sure that he so performs this duty that no one is lost through his error or neglect. He must so explain the message of Christ

found in the lesson that all will grasp its truth, and that no one will underestimate the blessing it offers and the obligation it imposes. The way of salvation must be so clearly pointed out that no wayfaring man, even though he be most simple and unlearned, need through ignorance or doubt wander from it into paths of sin and ruin. Every effort and device should be used by the teacher to make each one of his pupils understand definitely the truth that is taught.

3. The pupil must be made to remember the lesson. The third step in this process is to make the pupil remember the truths already learned, and to join to these the new truths which are being mastered. Memory blends these into one. It stores them up as soon as they are acquired and keeps them on hand ready for use at a moment's notice. Unless one's memory is so developed that he retains the thoughts of past lessons, he will make no advance in scholarship. He may strive

daily to arise from the depths of ignorance, but he will not succeed. He will be as one struggling in the river's flowing stream who is striving to escape from a watery grave by grasping hold of the rocky ledge which juts out from the bank, but who finds that, whenever he lays hold of this, it breaks off and lets him fall back again to continue on in his useless struggle. This fact should be well kept in mind by the teacher, so that by explanation and review he may impress the truth so deeply on the pupil's mind that the memory will hold it fast.

4. The pupil must be made to see the lesson's truthfulness and reasonableness. The three steps above mentioned refer to the accumulative power of the mind. The intellect, however, does more than merely to accumulate information. It should take these fragmentary facts acquired by the memory and digest them. Filling the mind with crude bits of information is not education. Education means far more

than this. Its intellectual element is the result of a mental process which takes one's stock of information, examines, compares, and judges it, rejects the false, accepts the true, and taking this truth assimilates it into a living part of the truth already known. In this process, there is being gradually developed before the mind a glorious mental picture of truth's universe, with God as the source and center of all. The pupil's mind must be made to ruminate on these truths until he perceives the actual relation of all creatures to their Creator, Preserver, and sovereign Ruler, and learns to look at life from the right point of view and to recognize its real meaning and purpose, learns also to value the material world and earthly life at its true worth and, at the same time, to regard the kingdom of heaven and happiness eternal as of supreme importance. He must be led to realize that heaven is the goal for which we are striving, and that it is through

Christ's teaching and through Christ's help, in a word, that it is through Christ's Church, that we are to succeed in securing this. In this way, he should be prepared to recognize the applicability and vital importance of the Gospel message to his own welfare, temporal and eternal.

5. The pupil must be made to appreciate the truth. Next in order comes an appreciation in regard to the truth which is being considered. The process already described is purely intellectual. Appreciation comes from the emotions. It is almost impossible to learn great truths and to perceive their bearing on human life without having awakened in the heart a feeling in regard to them. In the case of crime or evil a feeling of aversion arises; in the case of the glad tidings of Christianity a feeling of appreciation and joyous welcome. This feeling is of inestimable importance. It forms a living bond of union between the intellect

and will. The intellectual process arouses the emotions and these in turn influence the will in its decisions. The Sunday-school teacher, then, must at this point do all in his power to arouse in the pupil a sense of the beauty and value of divine truth. He must strive so to present this to his class that it will touch the heart, stir the emotions, arouse enthusiasm, inflame ennobling love, and lead to loyal obedience. These glowing truths of Christ's infallible Church should never be presented in a cold, perfunctory manner, as if they were some of the theorems found in Euclid, and not the saving truths of a loving God, the message of hope, the pledge of joy eternal. To arouse the emotions is not enough. The emotions must be trained. The child must be made to feel kindly toward all, to hate nothing but sin, to appreciate and love God, and out of love for Him to desire, even as God desires, the true welfare of himself and of all mankind.

6. The pupil must apply to his own life the truths taught in the lesson. This last step is most important. The will is now to be inclined to act. The intellect has received and delivered its message. The feelings have sounded their bugle call to duty. Now the will must be properly influenced to take up the task enjoined and perform it. Here is the teacher's grandest, noblest work—so to influence the pupils of his class that they will accept the truth with all its blessings and obligations, and endeavor to fashion their lives in accordance with its behest. This requires a continuous effort. For the teacher's work is not accomplished until the child's will is so trained that in all the doubts and temptations of life he will decide in favor of Christ's cause and command. This choice of the right, if continued, will in time become so habitual that it will be made spontaneously and without conscious thought. Even as the piano player, skilled by long practice,

strikes the first note of some selection and then from acquired habit plays the entire composition, almost unconscious of the movement of his fingers, so the Christian, who once, perhaps, found great difficulty in observing the commandments, now, schooled by long practice, finds the living of a Catholic life comparatively easy and almost natural. The faithful Sunday-school teacher, then, will not only strive to impress the Gospel of Christ on the minds of his pupils, but he will also endeavor to establish the kingdom thereof in their hearts, so that the truth will rule their lives with absolute but loving sway, and guide their souls far from sin and sorrow, ever onward along that path of virtue and Catholicity which leads through temporal fields of truest, sweetest pleasure unto God.

CHAPTER XIII

THE SUNDAY-SCHOOL TEACHER'S METHODS

THE pupil in the Sunday-school must be taught to know the truth, to appreciate its value, to love its beauty, and to obey its command.

How can this be Done?—The doctrine taught must be so presented to the mind of the pupil that its truth will be understood, and make a deep impression, that it will arouse the emotions and so engender appreciation and loving enthusiasm as to induce the will to share in the blessings offered and to fulfil the obligations imposed. To accomplish this, many methods have been tried. It would be helpful to consider for a moment a few of those which have been found by experience to be most effective.

1. Teaching by visible objects and by

illustration. Each of these methods is so common and all prevailing that it merits a special chapter of its own.

2. Teaching by searching questions. Because of its great importance, a special chapter will also be devoted to this.

3. Teaching by the clear explanation of Christian doctrine. No person will succeed as a teacher unless he has a ready facility in expressing himself clearly. To some this seems a natural gift. By others it must be acquired. Much, however, can be accomplished by continued study and effort. The Sunday-school teacher, to be successful, must learn how to tell the story of the cross with clearness. As a matter of fact, however, how many Sunday-school teachers are there who can explain the way of salvation so clearly that every child in the class, after hearing the statement, will know definitely just what he must do in order to be saved?

4. Teaching by manifest personal character. The Sunday-school teacher

must stand before his class as a living illustration of the power and success which his religion bestows. His personal character will impress and teach the pupil as will nothing else. It will be manifest from his manner, his words, his voice, his very countenance. His grace and nobility of character will engender in the heart of his pupils a feeling of admiration and love. This will result in such a confiding trust of the pupils in the teacher as will lead to an appreciation of the truth taught by him, and then to a practical acceptance of the same.

5. Teaching by a familiar knowledge of the subject. This is essential. One who knows not the truth can not teach it to others. The blind can not lead the blind; neither can the ignorant be taught by those equally ignorant. One who knows the truth clearly, however, can generally explain this to another. One who is full of his theme is familiar with its parts. He speaks under pressure, and

teaches with force not otherwise obtainable. He appears before his class, not with a scant measure of truth to be doled out sparingly and with uncertainty, but with a mind filled to overflowing with knowledge and with a soul all afire with an enthusiasm which will attract and inflame all who come under its influence. He fears not that his subject will become exhausted before the end of the recitation, for he has more to say than he can possibly express in so short a time. He longs, he is anxious, he burns to proclaim to his class truths which he knows to be fraught with momentous issues. He is master of his subject, and can handle this in such a way as to make it best appeal to his pupils. He is in love with his work, and so great is his fervor that he strikes almost instinctively and invariably the chord which is most sympathetically responsive, and almost intuitively brings the minds and hearts of his pupils into such harmonious unison with his own that they are will-

ing to live, and, if needs be, to die for true religion's sacred cause. He has in his mind an abundant wealth of God-revealed truth, and, even as he speaks, an almost unconscious process of apt selections is going on, and consequently he is serving to his pupils, who are eager to receive the message, those truths which are most needed at the moment, and best adapted to instruct, to help, to ennoble, and to sanctify.

6. Teaching by enthusiasm. Feeling in the teacher excites a kindred feeling in the pupil. If the emotions of his class are to be aroused, his own must first be inflamed. If he is calm, cold, and indifferent, his pupils will be careless, and even hostile to his teachings. Every faithful teacher wishes to see evidenced in his class a lively interest in the truth, an indignation at wrongdoing, sympathy with the suffering and downtrodden, admiration for good wherever found, and love for the noble, the beautiful, and the

true. All this will surely come if it is felt and evidenced by the teacher, for the fire of his heart, if it flames forth, will enkindle the hearts of others.

7. Teaching by reverence for the Church of God. This is fundamental and most helpful for securing permanent results. The pupil must be brought to recognize the Church as the infallible teacher of God, speaking with divine authority, proclaiming to all men the revealed truth, and revealing to all the only way to salvation. He must be educated not only to hear but also to obey this infallible voice of the Church even as he would obey the voice of God Himself. When once he fully realizes that the truths taught in the Sunday-school are the very ones which God Himself has revealed from on high, then he will feel a personal interest in their saving message, appreciate their value, and apply them practically to his own life. Such a divine authority, or Christ-given mission, is to be assumed at the outset, its

reasonableness is to be explained, and its reality proven to a certainty. This doctrine, this truth, is to be impressed by every means possible on the child's mind. In a word, methods should not be used merely because they are new and striking, but solely because they are successful, and experience teaches that in Sunday-school work simple and natural methods are most effective for good. "Follow nature," said Plato, "and the education you give will succeed." Education should strive to develop natural faculties in a natural way, and nature's way is ever simple. To explain the profound doctrines of Christianity in a manner so natural and simple that even a child can perceive the blessings they offer, is really at times most difficult, but still it is most essentially necessary for complete success in Sunday-school work, and should be most earnestly sought by every faithful teacher.

CHAPTER XIV

THE SUNDAY-SCHOOL TEACHER

QUESTIONING

Teaching not Preaching.—There are two great methods of conveying the truth to others, the one by public address, the other by question and answer. Preaching in the church is ordinarily done from the pulpit; teaching is carried on in the Sunday-school. In the former the oratorical method is used; in the latter, the interlocutory.

Teaching Defined.—Teaching has been defined as causing another to know. The Standard Dictionary says it means to impart knowledge by means of lessons. Ordinarily the word is used to convey an idea of the method by which knowledge is imparted. It may be imparted by public address; but this is not the most common

method, nor is it regarded as the best, especially for children. Our schools and, to a great extent, our colleges employ the interlocutory method. This proves more efficient. For there is something about questioning which develops ideas and imparts knowledge as does no form of lecturing. The etymological meaning of the word education is to educe, to draw out from the mind those truths which the student ought to know. Such a process would require in a large measure a system of judicious questioning. In fact, this has become almost entirely the method used in our Sunday-schools to-day.

Advantages of the Question Method.— The advantages derived from this method of question and answer are manifold.

1. It is a means of testing knowledge. It tests the knowledge not only of the one questioned, but also of the questioner. It makes manifest wherein lies the deficiency. As soon as one begins to question intelligently, he discovers his own insufficiencies.

With equal truth can it be said that the one who listens to these questions and tries to answer them correctly, will inevitably indicate what knowledge is still wanting. One use, then, which the teacher must make of questioning is to find out what the pupil already knows and what he still needs to learn. Observing many teachers, however, it seems clearly evident that the sole use they make of the question and answer method is to ascertain what part of the lesson the child has memorized, and therefore what mark he shall receive. The necessity of instructing the child in the truths unknown never seems to dawn on their minds. The true teacher, however, will seek to find out what the pupil already knows, not merely for the sake of marking, but in order to be able to supplement this by further instruction.

2. Questions awake and maintain interest. A question addressed to an entire class demands an answer from some member thereof. Not to reply would indicate

ignorance or lack of courtesy. To reply incorrectly would show lack of knowledge or else inattention. All of these would place the pupil called on in an unfavorable light before the class. As the question is put to the entire class, each individual pupil realizes that he may be the one who will be called on to answer. The class is aroused, listens intently, and each one prepares himself to respond. Moreover, if the proper spirit prevails, each would like to answer it in the best manner possible. A healthy spirit of emulation is thus engendered. Who can answer first and best? It often happens that each one in the class is not only willing but eager to show what he can do. In this way the interest is awakened, the mind is kept attentive and receptive, all the faculties are brought into activity, and a vigorous growth in knowledge is the result.

3. Questions strengthen the memory. A question wisely put calls forth the pupil's best thought on the subject. While he

is preparing the lesson, he understands that he must be prepared to answer the questions asked concerning those things which he is supposed to know. Consequently he strives to fix this information so well in memory that he can give it forth at a moment's notice. The effort thus to accumulate the knowledge required for answering questions stimulates the memory to do its best work. Even after the question is put, and while he is endeavoring to answer, memory is again called into activity. It comes to the rescue and brings into use every available item of information needed and possessed.

4. Questions develop thought. The pupil's mind is aroused by the realization of the fact that every question calls for an answer and is satisfied by nothing else. If he can not give an answer, he thereby makes a public confession of his own slowness of intellect or of his ignorance on this subject. Questions, therefore, stimulate his mind to activity, and spur him on to

thought. More than this, in his effort to answer, he is led to educe conclusions from his own reasoning and thus to become educated in the truest sense of that word. This was the Socratic method used long centuries ago, and this is the method chiefly used in our Sunday-schools at the present time.

The best Method of Questioning.—In questioning, many things are to be desired for successful results, and some are necessary.

1. The questions should be clear. Vague questions admit of at least half a dozen different answers, and develop in the pupil a slovenly habit of carelessness. They are no test of knowledge. They are useless, even harmful. They cause a waste of time on the part of both teacher and pupil. A question should be so put that only one answer is possible, or at least manifestly called for. When two or more answers are given to the same question, the fault is generally that of the

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teacher, and due to the fact that the question is framed in a faulty way.

2. The question should be brief. The ordinary pupil found in the Sunday-school is incapable of keeping in mind a question that is either long or involved. Part of the question is forgotten, the rest is only confusedly remembered. With the pupil, brevity is essential to clearness. Moreover, it is required for maintaining attention. Involved questions are too burdensome for the mind of the child. He finds it impossible to keep such questions from beginning to end in the memory, and soon abandons the effort, and allows his mind to wander at will. He loses all interest in the class, and remains physically present, but intellectually idle.

3. Questions should stimulate thought. The question should be so framed that the pupil should know precisely what information is called for. This will set him thinking, and he will derive great benefit therefrom. Some teachers fall into a rut

in their questioning. They have a certain set of questions which they are accustomed to ask in a certain way. The pupil soon becomes familiar with these, then his activity ceases, and he devotes his time not to learning, but to idleness or mischief. Leading questions that contain in their very phraseology an implied answer are ordinarily to be avoided as useless, and even destructive of education. Occasionally, however, they are helpful, sometimes to encourage timid pupils, or to prepare the way for questions more important.

4. Questions should be put in logical succession. If the pupil's knowledge of a story is to be ascertained, the questions must be put chronologically, or with reference to the time when the events occurred. Even in bringing out a lesson's doctrinal or moral truth, a logical order in questioning is required. In our courts the questions put by some lawyers are in themselves arguments. The lawyer gets such a complete knowledge of the facts that

he is able to arrange his questions chronologically and logically. One after another his inquiries, carefully prepared beforehand, bring out from ignorant and confused men the facts of the case, until at last there stands before the jury an orderly narrative, so convincingly arranged that it requires little further argument to secure conviction. Sunday-school teachers should profit by this example and study a similar art. The questions should be so asked in the class as to bring all to a fuller knowledge and to a firmer conviction of the truth.

The Teacher should Respect the Answer Given by the Pupil.—These answers may be crude, confused, and incorrect; still they should be respectfully received as the child's best effort. It is no small thing for some children, timid and trembling with fear, to stand before the class and answer the teacher's questions. The teacher should remember this, and no matter how amusing or ridiculous these an-

swers may seem, they should never be laughed at. The answer, no matter what it may be, if it is given in good faith, deserves serious consideration. It shows at least one thing—that the child is thinking and trying to do its best. Never check such an effort by a slighting or slurring remark. Rather, in as far as it is possible, agree with the child, and then lead him kindly on to further thought and fuller knowledge. Almost every answer, if it does not express the whole truth, at least expresses part of it. Even if the answer given manifests complete ignorance of the subject under discussion, still it shows the pupil's need and probably the need of his parents. Accept this answer, then, at its true worth, consider it, correct it, and supplement it as seems best.

The Teacher's Aim in Questioning.—The teacher questions his pupils to find out how much they already know of the subject under discussion, in order that he may develop this partial knowledge and

complete it by giving whatever further instruction is needed and helpful to enable them to know better the saving truth of God.

CHAPTER XV

TEACHING BY ILLUSTRATION

Advantage of this Method.—Writers, speakers, and teachers, in fact all who attempt to reveal their thoughts to others, find illustration most useful. Books on rhetoric and oratory give special emphasis to this subject, so also should works on teaching. The Sunday-school teacher's aim is to elucidate Christian doctrine and to make the abstract truths thereof appear before the untrained youthful mind in forms so familiar, so simple and natural, that they will be recognized as true, appreciated, revered, and obeyed. To effect this, the use of apt illustration is most helpful.

1. The use of illustration secures attention. The discussion of abstract truth

soon wearies the mind and causes the interest to flag; but no sooner is an illustration of this truth, a figure of speech, an anecdote or story begun, than at once the listener is intent to hear its every word. Christ repeatedly used this method of teaching. When the multitude lost interest in His words and grew restless, He addressed them as follows: "Behold the lilies of the field. They toil not, neither do they spin." At once the multitude attended, eagerly anxious to know what lesson would be drawn from this comparison. The Sunday-school teacher could not do better than to follow Christ in this as in all else. Illustrations, however, should be prepared before entering the classroom, and ready to be used at the proper moment.

2. Illustrations impress the memory. Join a great truth to some visible object, or to some story that fascinates, and this truth will remain in the mind unforgotten as long as the object or story is remem-

bered. The parables found in the Holy Scriptures, the stories of the Old Testament as also those of Christ in the New, and even the legends which have come down to us from early Christian ages, all illustrate great truths of God, and these stories along with these truths shall continue to abide as living pictures in the Catholic mind even until time is no more. The illustration serves to fasten the truth securely to the memory.

3. Apt illustration makes the truth clearer. A well chosen illustration lights up the truth and enables the pupil to perceive and understand its reality. It places before the mental gaze something that is well-known, and by comparison reveals for consideration the likeness of that which is less known. By this method, the pupil discovers that he already knows many things about this new truth, and he is thereby encouraged and disposed to hear and understand further needed instruction. How often did Christ use in com-

parison the phrase, "The kingdom of heaven is like." Comparing the likeness of one object known to another unknown is a marvelous help to the study of the unseen, the invisible, and the abstract.

4. Apt illustration enforces an argument. A genuine parallelism so helps to make a truth evident that it sometimes seems to possess in itself the force of a real argument. Let the teacher establish an apparent analogy between a divine truth and some every-day occurrence, and the class will instinctively understand and accept the teacher's statement of the spiritual principle as correct. Moreover, the similarities revealed by comparison make more evident the existing differences.

How Illustration is to be Used.—The teacher who would use illustration effectively must make a special study of resemblances and analogies. A little imagination will reveal to the observant teacher a multitude of similarities. With some the ability to make apt comparison seems a

natural gift. Even those illustrations which are best come into their mind unexpectedly, and at the very moment when desired. The wise teacher, however, will not depend on these sudden inspirations. They are unreliable and may be most wanting when needed. He will make a constant effort to gather illustrations from all quarters, and to treasure these up for use in class teaching.

The Faulty Use of Illustration.—The teacher, to make the use of illustration effective, must exercise the greatest care or else he will find them useless and detrimental. Hence, perhaps it would be well at this point to caution teachers against certain misuses.

1. The illustration used should be neither too prominent nor too long. It sometimes happens that while the teacher is dilating at length on the illustration, the class forgets the truth which is being illustrated.

2. The illustrations used should not

be too numerous. One striking illustration is much more effective than a multiplicity of miscellaneous ones. "When you wish for a switch, strip off the small branches and leaves," said a certain teacher of homiletics to his class. So also when you wish to make a striking illustration, select one that is clear-cut and avoid every useless phrase and adornment.

3. The illustrations used should not be irrelevant. A common fault among some teachers is to tell stories and to bring forth illustrations which have only a remote and accidental bearing on the subject under discussion. These illustrate little or nothing. They serve, in fact, only to divert the interest of the class from the truth to the story itself. As a result the subject designated for elucidation is lost sight of, and the story only is remembered.

4. The illustrations used should be in good taste. Some teachers seem devoid of taste. They use illustrations which are

so incongruous to their sacred theme, so undignified, or even coarse and ridiculous, that instead of instructing the class, they amuse or shock or disgust. The teacher should ever bear in mind that he is in the Sunday-school teaching God's own truth, and never should he so far forget himself as to introduce any story or simile not in keeping with his work and surroundings.

5. The illustrations should be familiar. Christ used no illustrations save those which were familiar to His hearers. The Sunday-school teacher should imitate the Master in this. If he attempts to make plain the profound truths of religion by means of references to the mysterious laws of nature known only to scientists, or to erudite facts known only to those versed in learned lore, he will fail absolutely. The illustration should be so familiar to the class that at once it will appear clearly pictured by the imagination before the mental gaze.

Which Illustrations are Best?—1. The

simile. This is the one which is simplest and most natural. The unknown thing is like this which is known. To call attention to this fact is always helpful.

2. Comparison with nature. As a rule the young are familiar with nature, with plant and flower, field, forest, and mountain, stream and ocean, star and universe. They understand the more common natural laws, natural growth, and natural excellence. Hence, when reference is made to these, they can perceive the analogy and understand the comparison.

3. Anecdotes and stories. Narrative, whether of fact or fiction, is always interesting to the child, and, if aptly chosen and told, very helpful. Incidents found in the lives of the faithful and in the history of the Church may serve not only for illustration, but also for argument. They practically illustrate the working of God's power in human nature. They picture forth abstract principles revealed concretely in actual life.

4. The parables and stories of the Bible. The Holy Scripture is a mine, wherein is found abundant wealth of richest illustration. Its stories and parables are so many pictures of God's truth divinely beautiful. No story told in history reveals the truth so strikingly as these; no object found in nature mirrors it so clearly. These stories are so simple, so natural, yet so sublime, that if the teacher would acquire skill in the use of illustration, he can do nothing better than to study the Scriptures long and diligently. If he does this, he will learn ever better to imitate God's own method of teaching the truth and of establishing its rule in the heart of man.

CHAPTER XVI.

TEACHING BY OBJECT LESSON

The Helpfulness of Object Teaching. —The object lesson is a form of illustration, and as such has similar advantages. It appeals to the visible for the purpose of conveying ideas of the invisible. Moreover, since nearly all ideas reach the mind originally through the senses, it naturally follows that truth can best be taught, especially to the simple and uneducated, by means of visible, tangible objects. These appeal directly to the senses and imagination, and thereby cause abstract and unknown truth to appear in concrete, visible form before the mental gaze. Visible objects, like toys, blocks, and pictures, have a special fascination for children and serve to teach many a needful truth and lesson. The elaborate ritual found in the

true religion of every age serves the same purpose. By the visible things of religion the mind is attracted and led to the knowledge of the invisible truth, even to God, its invisible Source.

Nevertheless, Object Teaching can be Misused and Overused.—Some object lessons are useless, frivolous, and misleading. They make a show and furnish aimless entertainment, but effect little else. An elaboration of blackboard work in a great variety of colors, or an intricate combination of the first letters of words used for mnemonic assistance, may and frequently do, prove not only useless, but even detrimental. Sometimes, instead of making the truth appear more evident, they turn the thoughts of the class away from this. Then, too, object teaching can easily be overdone. A too great multiplicity of objects confuse the mind and cause the interest to flag. Mountains, to be impressive, must have valleys between them. Otherwise the uniform flatness of

their elevation would make of them a mere table and, dreary, monotonous, and unworthy of special notice. So in the Sunday-school, beauty in teaching is secured only by a well-chosen variety in methods.

Material Needed for Object Lessons.— For this many things are helpful, some are necessary, even more so than others. Among the helps necessary for many classes are to be especially mentioned the blackboard, maps, and pictures. When the Sunday-school is unable to secure these and other needed helps, the teacher may be able by personal effort to supply them, at least, temporarily. Most helpful among objects used in Sunday-school teaching are the following.

1. Pictures. Sometimes a large picture illustrating some truth can be secured and hung before the gaze of the entire class, so that the truth pictured therein can be pointed out and explained by the teacher. At other times, small cards which cost a mere trifle, can be secured

and passed around to the several members of the class, and used in the same way for the same purpose. Especially in the kindergarten department, nothing, perhaps, is more attractive and more helpful than picture cards, picture books, and picture charts. Many of these children are in reality wild young Arabs from the street, accustomed to a life of fun, dash, and daring; and nothing save that which is unusually fascinating will be able to attract and hold their attention.

2. Paper and pencil. The teachers of our day-schools secure the most gratifying results from the judicious use of pencil and paper in their class-rooms. There appears no reason why our Sunday-school teachers should not follow the same method, at least, in part. At times the recitation can be written instead of oral. Answers to special questions, or short essays on assigned subjects can be prepared at home and brought into the class, or else written even during the recitation itself.

With the aid of the blackboard, very brief outlines of the lesson can be worked out with the teacher and written down by the several pupils. Maps can be drawn and other similar work done. This use of pencil and paper in the Sunday-school, however, to be of advantage, must be simple, timely, and judicious.

3. Maps. The thoughts of the class even on geographical and historical matters should be clear and definite. Maps will prove most helpful in effecting this.

4. Miscellanous articles. It will prove advantageous for the teacher to bring into class from time to time a variety of articles such as will serve to illustrate the lesson in hand. He may secure these from various sources, from his home, his place of work, or the fields. While preparing his lesson during the week, he will be able to think of some such objects, which if rightly used will certainly prove helpful in illustrating the leading truths which are to be taught. These he may, in

fact, he should, if ordinarily possible, secure and bring with him into the classroom. They will prove of special interest to the pupils, further the success of his work, and increase his efficiency for good.

CHAPTER XVII

PRIMARY TEACHING IN THE SUNDAY-SCHOOL

The Teaching of Little Children is most Important.—At no period of life is the mind so sensitive to impressions and so quick to form conclusions as during its early years, when the light of reason is just beginning to dawn on the intellect and to arouse the will into activity, causing it to feel for the first time the conscious power of freedom. It is then that the organs of sense bring the awakening intellect into communication with a new world, and admit into the mind for its contemplation a continued panorama of pictured truths, newly discovered, fascinating by reason of their novelty and beauty. During these years, the ideas of right and wrong, the ideas of human life and of

God are truly or falsely formed; and once they are formed it is most difficult to change them permanently. They generally remain in the mind essentially the same from year to year, and slowly but surely bring the will into obedience to their command and fashion the character into their image and likeness. Hence this is the time of life when there is the greatest need of directing aright the child's mental activity so that he may not be misled or deceived by false appearances, but may form true ideas and reach just conclusions. To develop the child's mind and to direct aright its studies, the best of teachers and the greatest of skill are required. Nothing should be left undone by pastor or teacher to utilize in full this, the richest opportunity for instruction that ever comes in human life.

The Character of the Child must be Known by the Teacher.—For no one will succeed in teaching little children unless he thoroughly understands their peculiar-

ities. Many characteristics are nearly alike in all children; others are peculiar to the individual. If the Sunday-school teacher would be successful in his work, he must so learn these characteristics that as a disciplinarian he may be able to rule each member of his class in an orderly manner, and as an educator to instruct each effectively.

How to Maintain Discipline.—Practically nothing can be accomplished in a Sunday-school where whispering, playing or restlessness, not to speak of roughness, is tolerated. All this must in some way be prevented, for it makes thoughtfulness impossible, prevents study, demoralizes the class, brings the teacher into discredit, disturbs adjacent classes, and quickly communicates its deadly influence to the whole school. To effect this, however, is not always easy, especially with little children. They have not as yet learned that the freedom of speech and movement enjoyed in the home can not be permitted in

the Sunday-school. Then, too, although they may be very quiet and orderly when alone, they are apt to become extremely noisy and mischievous as soon as they find themselves surrounded by many other children of their own age and tendencies. No matter how difficult it may be, however, good order must be maintained; and every faithful teacher will be familiar with at least a few of the conditions on which it depends.

1. In as far as possible, external distractions must be removed. Everything which causes physical discomfort, or tends to make the children uneasy, or to divert their minds from the lesson must be avoided in as far as it can. The ventilation should be good, the warmth of the right temperature, the seats comfortable, and the room cheerful. A frequent change of position is sometimes found advantageous.

2. The program should be well prepared. If pupils are disorderly, they

are not interested in the lesson. This may not be entirely the teacher's fault. But, generally speaking, the teacher is at least partially responsible for it. A teacher of ability will conquer by tact and teaching the worst of restless classes, and bring his pupils to concentrate their thoughts on the subject in hand.

3. Unnecessary irritation should be avoided. The quietest methods that will prove effective are the best. Undue severity and uncalled-for irritation tend merely to develop insubordination. They bring into activity all that is base, contrary, spiteful, and hateful. Threats should only be made when necessary, and never unless they are to be executed. Sarcasm and ridicule are in ordinary cases beneath the teacher's dignity. They anger a child and make him indifferent to public opinion. Every child should have his sense of honor and self-respect developed, and not destroyed. This the Sunday-school teacher should tactfully strive to do.

4. The necessity and benefit of good order should be taught. The individual pupil must be brought to understand that good order is necessary, and to realize its advantages. Even children are reasonable, and if they perceive the real injury caused by disorder and the actual good which comes from orderly attention, they will feel more inclined to observe proper rules of conduct. A feeling of honor and self-respect will thus be engendered which will discourage incipient disorder, and a sense of decorum will be developed which will cause a high standard of behavior to be more readily accepted by the class and more steadfastly maintained. All those who promote good order must be encouraged by the teacher's manifest appreciation; while the disorderly must be tactfully but firmly restrained and led into better ways.

5. The individual pupil must be brought to realize that being orderly is a personal obligation which he owes to God.

The teacher must in some way convince the class of this. It will prove most helpful to all. If a child is troublesome or disorderly make him realize by some means that his conduct is not only injurious to himself and others, but that it is also sinfully disobedient to God, and that the teacher is bound in conscience to maintain order and to administer needed correction. If this reasoning does not appeal to him, then firm restraint and judiciously administered punishment will prove effective to bring him to a dutiful obedience.

6. The teacher should be kind yet determined. The teacher who has a sincere affection for his class of little ones, and who makes this manifest to them, will seldom fail to win their love in return. But other qualities besides affection must be had by the teacher, or else his class will be petted and spoiled and allowed to drift on to ruin. He must also possess firm determination and great strength of

character. The mysterious power of maintaining order among children, which some seem so utterly to lack, consists chiefly in a well-balanced combination of kindness and firmness. The one who storms and frets and is unduly impulsive will never succeed in keeping these little ones under his control.

7. If all efforts fail, then a new teacher must be found for the class. The former teacher may be transferred to another charge. One who fails utterly in teaching a class of street gamins may succeed admirably with a class of cultivated young ladies; or the reverse may be true. The instrument used for regulating a watch proves useless for repairing an engine. The teacher must be adapted to the class, or else disorder will reign, and practically nothing of good be accomplished.

Method of Primary Teaching.—After the teacher has become familiar with the peculiarities of the child-mind, he must

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learn to adapt his method of instruction to them. Sunday-school teaching, especially for the smaller children, should be of the simplest, beginning at the very foundation. Spiritual subjects will seldom interest them unless taught by means of material objects which appeal to the senses and to the imagination. The imagination, however, must be kept within due limits. This requires special attention, for during the time of youth it is so vivid and active that, unless properly restrained, it will run wild and cause distraction of mind and distortion of ideas. It also requires skill. In fact, to repress in the child all that is exaggerated, undesirable, and evil, and to develop what is good, noble, and true, requires the best of teachers and the wisest of education. In regard to this a few special suggestions will perhaps prove helpful.

1. The dormant mind must be aroused. The child's curiosity is to be excited. He must be made eager to learn.

He must be encouraged to ask questions, to think for himself, to form his own conclusions. The teacher should not do all the thinking and all the talking for his class, but he should say enough to arouse his pupils to thoughtfulness, and then by judicious remark and question to guide and assist them in the discovery of truth and in the working out of conclusions for themselves. He should appeal to the imagination and through this to the reason. Let him give them word pictures, as interesting and as graphic as he can make them, so that as they listen they will live over in imagination the life of Christ and His followers, and feel for themselves the truthfulness and the force of His doctrines.

2. The senses should be appealed to. Object-lessons of every kind will appeal to the eye, while music, bright, tender, cheerful, and uplifting, will appeal to the sense of hearing, and so arouse the emotions that the child will be best disposed

to receive the truth. It is to be regretted that more of our Sunday-schools do not open with a well-chosen hymn.

3. Variety and change must be had. Little children soon tire, their minds wander, they grow nervous and irritable. Suitable and frequent change is needed to relieve the nervous tension and to calm the mind for a fresh effort. The teaching should be vivacious, but not nervous. Everything possible must be done to keep the intellectual life alert and in motion. To effect this, the narrative form will prove more successful than either the strictly theological or philosophical. Variety must be had, but unity, at the same time, must be maintained. Only one thing at a time should be taught, and that in the simplest, plainest manner possible. Variety should be sought, however, in the method of imparting the knowledge, rather than in the truth to be taught.

4. The lesson should be often repeated. This with children is the best, and

with some, almost the only means of fixing the truth in the memory. "Line upon line and precept upon precept," is as applicable to the teaching of the present generation as it was to that of the Israelites. So word for word and answer for answer should be insisted on in the Sunday-school, especially with the Catechism. At the same time, the teacher should always remember that the one essential thing in teaching is to have the children form the right ideas of the truth. This is the first in order and importance. Then, when this is done, they should remember the words of the Catechism by which the truth is expressed. In narrative, history, and explanation, however, the essential truth is all that should be ordinarily demanded. If the child has a clear and correct idea of this, he can express it adequately in his own words; and, unless there is some special reason to the contrary, this should be accepted as sufficient.

5. Appeal should be made to the child's religious nature. To develop a true religious spirituality in the child is the ultimate aim of Christian instruction. This must not be forgotten. Children are easily impressed, and if rightly taught can be made devout, trustful, and affectionately obedient toward their heavenly Father, as well as toward their earthly parents and superiors. Primary teaching in the Sunday-school should strive incessantly to effect this.

CHAPTER XVIII

THE SUNDAY-SCHOOL KINDERGARTEN

A Special Feature.—The kindergarten is a comparatively new feature of Sunday-school work, but it is daily becoming more popular. The greater number of our larger Sunday-schools have divided the primary department and put the smaller children in a kindergarten. This has proven advantageous. Successful kindergarten teaching, however, requires unusual skill, and hence in charge of this department should be placed the best trained kindergartner available. The little ones of this class are not yet able to read, and as a result must be taught by special methods.

Which Methods Succeed Best?—1. Begin by taking some actual experience of every-day child life, or, if one should so

desire, some fact familiar alike to teacher and child.

2. Reproduce this experience by acting and expression. This event may be recalled to the child's memory by verbal description, but it will be more certainly and impressively recalled by an additional appeal to the eye, made by means of suitable dramatic action.

3. Develop the ideas of this experience. Tell what the experience means and show what it teaches. Sometimes motion, exercise, and even song, will bring this idea into clearer relief before the child-mind.

4. Describe the experience by a picture. This may be done by graphic word-painting, or by a drawing made on the board, or by bringing a picture suitable to illustrate this into the class-room and hanging it in plain view on the wall.

5. Talk about this subject in an informal but interesting manner.

6. Tell a story or recite a short poem which illustrates just what has been said.

7. Let the child reproduce in some suitable way the idea thus far brought out.

8. Bring out some thoughts, subordinate but closely related to the main subject. All this, however, must be done in simple but logical order.

9. Show what the truth thus taught has to do with the child's life, and let all the truth taught appear to the child's mind so closely connected with the experience first related, that experience and truth will seem as one and be remembered together, as being plainly applicable to the child's life.

Purpose of Kindergarten Teaching.— Young children must be kept busy. Their natural employment is play, and their plays are mostly imitative of their elders and rehearsals of what they themselves will do in later years. These games should be directed toward the formation of right and useful habits. The educator's work is to develop tendencies and faculties already existing in the child; and this development is to be secured by arousing

in the child not merely activity, but voluntary activity. For this development, children need one another's society. They need to engage with others of their own age in common employment. A mother's care is not sufficient. The additional influence of other children assembled with them is needed. Hence a kindergarten, a garden wherein children are trained and developed, is most helpful. The purpose of the kindergarten, then, is to afford in the class-room an occupation which, as an amusing game, will attract and fascinate children, and at the same time will be a means of religious education, truly useful and wisely adapted. Kindergarten teaching in the Sunday-school should tend to develop in the child a healthy body, keen observation, quick perception, strong, active power of thought, tender sympathy with nature and humanity, and a fervent love for God. It should, above all, strive to shape aright the thoughts and morals of these little ones and make their lives truly and Christly religious.

Appliances Needed for the Kindergarten.—For successful kindergarten teaching, all the helps essentially necessary for the other classes of the Sunday-school are required and many more besides. As to just what these additional helps should be, will depend largely on the choice and methods of the teacher in charge. His own common sense will prevent him from using any appliances which are artificial or extravagant. Such appliances, instead of assisting the child to know, love, and serve God better, will tend to divert his mind from God and hold it attentive to some useless, faddish amusement. Kindergarten teaching, to be successful, must be such that by means of things visible and known, it will lead the child sweetly and kindly on to a fuller knowledge of God, to a clearer vision of His truth, to a more loving and joyous obedience to His will, and to a more perfect and happy participation in His glory.

CHAPTER XIX

CHILD-STUDY IN THE SUNDAY-SCHOOL

Right Adaptation is Impossible without Child-study.—One of the things most essential for complete success in education, whether secular or religious, is adaptation. Methods of teaching are often inclined to be too rigidly mechanical. With some truth our system of education is compared to a machine, into the hopper of which all the children are thrown, which grinds all to the same degree of fineness, whether they are fitted for it or not, and which turns all out as products finished in the same way. In as far as our system of education is unduly such, it lacks adaptation. It is true there are many characteristics which are very similar in all children, and which therefore demand the same methods and treatment. Still no

two children are exactly alike in temperament and ability. Every pupil has an individuality of his own, more or less strongly marked, and he is to be best educated by means of methods adapted to him as an individual. In regard to this, at least three considerations should be borne in mind by the teacher.

1. Each pupil has characteristics peculiar to himself. His heredity, his disposition, his natural ability, and his training give him certain powers and propensities which are peculiar to himself. These must be considered in the work of his education. Race differs from race, and these differences are in some cases most marked. They may be the result of successive heredity, or of some long-continued influence brought to bear on succeeding generations, or of many causes combined. All recognize the fact that the Oriental mind, with its fervid imagination, differs widely from the Occidental with its precise and practical turn. Hence the Chinese system of

education is very different from that of America. To a less extent, a similar difference exists between individuals, even between brother and brother. Who were more entirely unlike than Jacob and Esau? They differed widely in mental power and in temperament, and hence were in need of different treatment. So it is with the diverse members of every class.

2. Each pupil lives amid surroundings peculiarly different. Each member of a class has his own home, his own companions, and his own parents. There is something about his work and pleasure, his reading and study, which is peculiar to itself, and he is shaped accordingly by these. The child coming from a home of luxury where almost every desire is satisfied has a far different need from the child living among the slums. One child is carefully and tenderly nurtured in a Catholic home; another comes from a worldly, godless, sin-corrupted atmosphere, where

little is known of religion, but much of vice. The wise teacher will observe all these things and take them into consideration while deciding on the methods which he is about to employ.

3. Each pupil has needs peculiarly his own. These are to be ascertained and met. They will determine in a large measure the classification in the Sunday-school. The formation of departments depends largely on age. But classes should be arranged with the design of putting in the same class not only those of about the same age, but also of nearly the same mental ability and advancement. Even with the best of classification, however, the several members of a class, while alike in many things, will be unlike in others. Their needs will differ. The teacher is to be their spiritual physician. He must diagnose the spiritual condition of each, and prescribe accordingly. In this practice of spiritual medicine, it would be crude indeed to give each one,

irrespective of his individual needs, the same identical prescription. No two members of a class are in the same condition intellectually or religiously. One needs encouragement, another restraint. With one a plain direction suffices, with another some stimulus to action, something that will arouse him from lethargy, is required. In every case the wise physician adapts his treatment to his patient's requirement.

Peculiarities Common to Children.— By far the greater number of those in the Sunday-school are children, and consequently their peculiarities demand special study. Then, too, the teachers as a general rule have grown into manhood or womanhood, and are very liable to forget how they felt and acted when they were children, how small was their knowledge, and how feeble was their power of will and reason.

Children as a class are immature, unknowing, curious, imaginative, docile,

affectionate, trustful, and, especially, imitative.

1. Immature. The child's mind is comparatively untrained; his emotions are impulsive and in part ungoverned; and his will has not yet learned to rule with firmness.

2. Unknowing. Many things which seem most simple and easy to the teacher are strange and almost incomprehensible to the child. The world of truth is as yet to him unexplored and unknown.

3. Curious. The world is constantly coming into clearer view before his gaze, and marvelous truths newly discovered awaken his interest and cause him to wonder.

4. Imaginative. Children delight in the fantastic, in fairy tales, and dreamy imaginations, especially of the future.

5. Docile. The child realizing his ignorance is eager to know and to learn.

6. Affectionate. Children may at times seem thoughtless and indifferent to

kindness; but in their serious moments at heart they are not so. They keenly appreciate unselfish affection, especially if manifested by unselfish service in their behalf.

7. Trustful. The child is inclined to regard the teacher as one who knows all things, and accepts from him implicitly the statements made.

8. Imitative. Imitation is a trait found even in the youngest of children, and seldom is it entirely outgrown. Children instinctively follow the ways of their elders. Hence little is accomplished in Sunday-school work, unless example follows precept.

Difficulties met while Teaching Children.—In the teaching of children there are certain difficulties to be overcome. Some of these are found to be very similar, and hence will be specially considered.

1. Self-will opposed to Christ's command. Every person who has attained the use of reason is inclined to have his

own way. Many are loath to acknowledge that God is a rightful Ruler and as such to be obeyed cheerfully, implicitly, and instantly in all things. This is a common sin, a great sin which prevents the salvation of a vast number. Christ refers to this when He says: "You will not come unto Me that you may have life."

2. Unjust selfishness toward others. It is natural for man to be selfish. He is inclined to be even unjustly so, and to seek his own advantage to the detriment of others. This disposition manifests itself in Christians as well as in pagans, and is especially marked in children. Unjust selfishness is, of course, sinful. It is constantly working injury to man by turning mind and heart from God to self. This barrier of undue selfishness, which shuts out from the child's life the influence of unselfish affection and the grace of God, must be broken down and leveled. The child must be taught in the Sunday-school to promote in due measure the best

interests of himself, of his neighbor, and of God. He should be trained to be neither foolishly unselfish nor sinfully self-seeking, but nobly just, deferential, and even self-sacrificing in his treatment of others.

3. Undue worldliness. This is in reality a sin against self. It comes from a failure to realize the fact that this world is only a temporary dwelling-place, wherein, by faithfully obeying God, we may secure and render happier a future life of eternal joy. The body perishes, but the soul, the person lives on. Still, the greater part of mankind are practically living as if this world were everything and death ended all. They employ their whole life in securing a home, food, clothing, temporary pleasure, and riches which must be given up at death. The child in the Sunday-school must be trained to realize that development of the soul is of far more importance than development of the body, and that eternal happiness in the next

world is far more to be desired than temporary pleasure here on earth.

4. Indifference as to the future life. In this world, especially during the earlier years of life, physical sensation dominates, and the perceptions of the unseen world are dim and at times imperceptible. To the child-mind life in eternity is a thing but little understood, and hence of little seeming importance. Indifference generally comes from ignorance. It often comes from the fact that man's attention is so all absorbed by worldly affairs that he fails to look up from earth to heaven, and behold the more real and lasting, the grander and infinitely sweeter things which the faithful enjoy after death. This continued study and contemplation of earthly things, to the exclusion of those heavenly, causes narrowness of mind, prejudice against religion, and eternal failure. It is one of the greatest of hindrances to the work of Christianity. The Sunday-school teacher must so present to

the minds of the children both the material world and the spiritual world that they will clearly see and realize the relative importance of each. Often should he pray to God, at least in secret, as did the prophet of old: "Lord, I pray Thee, open their eyes that they may see."

CHAPTER XX

THE TEACHER IN HIS CLASS

The Teacher must be Regular in Attendance.—If he absents himself whenever convenience or whim dictates, his class will be left, at least part of the time, without a teacher, and systematic, efficient work will be found impossible. Even his own work, done on those Sundays when he is present, will rapidly deteriorate, for, as his repeated absence will show, he himself will lose interest in his class and its progress; and it will not be long before his class will lose interest in him, and heartily desire his resignation and the substitution of another in his place. When a teacher accepts the charge of a class, he thereby pledges himself to be present regularly and punctually when it is at all possible, and to make his best effort to teach the class efficiently.

The Teacher must be Punctual in Attendance.—If he is not punctual, he sets a bad example which will soon be followed by his class. The time for work on the lesson becomes uncertain and abbreviated, and by this lack of punctuality on the part of the teacher a slight is cast on Sunday-school teaching and on Sunday-school work. It holds the Sunday-school up before the class as a thing of little importance or worth. The effect is certain. No class prospers under a teacher who is not punctual.

The Teacher should be Kind.—When the teacher enters the class-room, let him give a pleasant greeting to all, and let his manner during the session be as kind and genial as possible. A sour, gruff, or excessively severe teacher may be of some use in the secular schools, but he is certainly an undesirable person in the Sunday-school class-room. Some teachers stand before their classes puffed up by foolish vanity, haughty in their self-esteemed superiority,

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cold and humiliatingly patronizing in their ways, and selfish in desire and command. All such manifestation of human weakness is instantly perceived and understood by the keen-eyed boys and girls of the Sunday-school; and it tends not to increase but to lessen, almost to annihilate, the teacher's influence for good. The teacher who loves his class will be ardently desirous to promote its welfare. He will forget self and manifest sympathy and kindness in his every word and act. He may be wanting in many things, but his charity will cover a multitude of defects, and his influence for good will increase daily.

Good Order must be Preserved.—To be kind does not mean to be weakly indulgent. That is the greatest unkindness of all. Firm discipline can be kind, in fact, proper discipline is an essential element of true kindness. Fortunate, however, is the teacher who can combine with genial affability the power to maintain good order. This combined power is al-

ways to be desired and sought. But there is a mystery about it. It comes not by sternness, nor by brutal use of physical strength. It is sometimes possessed by the most fragile of women as truly as by the most stalwart of men. It is a power which can be developed until it becomes wise, spontaneously wise in fact. The teacher to succeed must possess it at least to a considerable degree. He must preserve good order in his class. If he fails to do this, then there is something defective either in his methods or in his make-up. Let him prayerfully study to improve his methods and to qualify himself for his work, or else, if he neglects or refuses to do this, let him resign his charge as teacher. One who can not maintain proper discipline is of no use, but is a detriment in the Sunday-school.

The Teacher should be Devout.—The Sunday-school classes meet for a most important, in fact, for the most important business in the world, to learn to know

God, to love Him, to serve Him, and thus to live in such a way as to be with Him forever amid joy beatific. The teacher's work is to picture for the pupils' consideration God's holy truth so plainly and so beautifully, that they will believe it, accept its blessings, fulfil its obligations, and thereby make their lives more Christlike. In this way the Sunday-school teacher is to guide their steps and lead them forward on their way to heaven. True Christianity is serious, but it does not imply somberness or gloom. It is ever cheering and glad. It thrives best and develops most beautifully where is found the smile of joy. It does not forbid a hearty laugh enjoyed in due season, but it does condemn frivolity and nonsense when displayed by a teacher during his class session. The teacher is in his class, not to amuse, but to save immortal souls from eternal suffering, and to bring them into the joy-giving presence of God. His demeanor should be at the same time seri-

ous and cheerful. His purpose should be spiritually-minded, and prompted by a heart on fire with love for human souls which were bought by the shedding of Christ's precious blood, and which are yearning in their helplessness for some one to lead them back from sin into the light of truth, the path of virtue, the joy of Christianity, the eternal glory of heaven. The devout spirit of Christ saving souls should inflame his zeal, beam from his eye, and thrill his speech. During the opening and closing prayer, his devotion will be fervent and sincere. He will be reverent when speaking of the Church, and tenderly will he explain to his class God's plan for man's salvation.

Helps used in Class.—As to the helps which are found in the class-room, those should be brought into greatest prominence which are of the greatest assistance; others less useful should be kept in the background, and any which weaken the memory or interfere with independent

thought should be removed. The Catechism, or text-book, should be in the hand of every pupil and furnish the subject matter discussed. This can easily be effected. Maps, charts, and pictures will be called into service at opportune times. The blackboard will always be at hand. As to Sunday-school papers in the class, they should not only be had and distributed, but also referred to and made as useful as possible. The text of the lesson should not be slavishly memorized and followed without the least variation, but it should be well learned, thoroughly mastered, and made the guide and foundation for serious independent thinking. Personal thoughtfulness should be encouraged in every way, so that after class the pupils will not only have in mind the memorized words of each answer, but also the clear and definite thought expressed therein, and will perceive this truth in such a way as to be able to recognize its relation to other ideas previously acquired.

The Teacher should Catechize and not Lecture.—When Christ was in the Temple with the doctors, He is represented as "hearing them and asking them questions." This is the method to be followed by the Sunday-school teacher. Too often the class-room is turned into a lecture hall. The teacher gives forth his instruction in lecture form, and the class sits silent, perhaps, but often stolid, with thoughts wandering far away from the subject discussed. As a result, the true work of the Sunday-school, to convey deep religious impressions, is, at least in a large measure, not accomplished. The teacher does all the talking and most of the thinking. This is wrong. The pupils should be trained to think for themselves, to give proper answers, and to ask intelligent questions from the teacher. Sometimes it is found helpful in the development of latent abilities, the promotion of study and the awakening of new interest, to give out suitable questions to be looked

up during the week and answered on the following Sunday. Even essays have been prepared and read. These sidelights furnished by the pupils themselves are sometimes of valuable assistance.

The Teacher must Guide the Thoughts of his Class.—The course of the questions and answers in the class must be controlled and guided by the teacher. This may not always be easy, but it is important. Otherwise profitless discussion would be introduced, which should never be allowed. It is of utmost importance that the truth be presented with care and in a manner adapted to the needs of the class. To do this by means of question and answer is most effective, but at the same time it requires great skill.

The Teacher should Converse Personally with the Pupils.—The teacher should strive to discover the pupil's every peculiarity and need. This may be done by meeting him personally and conversing with him in a friendly way. The teacher

may find an opportunity of doing this before or after class, on the street, or in the home. A few moments of private conversation sometimes will effect much lasting good. A faithful teacher will not confine his work and zeal to the class-room and the brief hour of recitation, but will continue as best he can during the week the work begun on Sunday and increase by every means possible its efficiency for good.

CHAPTER XXI

THE SUNDAY-SCHOOL TEACHER REVIEWING

Reviews are Desirable.—To make Sunday-school work a success, not only must new truths be mastered, but these, at least in a large part, must also be retained in the mind. They must often be brought forth by the intellect for reconsideration, so that their import may be ever more clearly seen and realized. For accomplishing this, reviews are helpful, in fact, necessary. Without them, it would be practically impossible for the pupil either to retain in memory the truths already learned, or to perceive the logical order existing between them. Reviews, when properly conducted, join in unity past lessons with those newly learned, and tend to unify in the mind of the pupil the picture of all known truth, even as the reality

thereof is united in the oneness of nature and of God.

Weekly Reviews are Essentially Necessary.—These may and should be very brief; and still they should be sufficiently extended to bring before the mind of the class for review a general outline of the previous lesson, so that the class, starting from these truths already known, may better understand the lesson which is about to be considered, and more accurately arrange this in its proper place and perspective within the mental picture of truth's universe.

Reviewing in Class should be Habitual.—The efficient teacher will not only have weekly reviews, but frequently in the onward movement of recitation he will pause for a moment and direct the contemplating glance of his class backward over truths recently mastered. This will tend to bring the truth ever more clearly and comprehensively before the pupil's mind, will deepen its impression, greatly

assist the memory, and reveal more clearly truth's relative connection. Frequent and various opportunities may be presented for reviews. For instance, in one class occasionally a pupil would be tardy. The teacher was accustomed to say tactfully: "Good morning, John. Before you came, we had gone over such and such points in the lesson." This method proved effective of manifold good. It counteracted the tendency to tardiness by special attention to the late comers; it enlisted the attention of the class to the subject reconsidered; and it served to make the late pupil a pretext for review.

Term Reviews.—A review in the form of an examination should come at the close of each term. Such a review will possess all the advantages of those held weekly, and in addition will foster increased interest in study and serve as a means to determine the fitness of pupils for promotion to a higher grade.

CHAPTER XXII

THE SUNDAY-SCHOOL TEACHER HELPING THE PASTOR TO SAVE SOULS

The Sunday-school Teacher's Task is to Assist the Priest of God in the Work of Salvation.—The teacher is intrusted by the pastor with one great duty. He is to assist in the work of bringing his pupils to a clearer knowledge of Christianity and of persuading them to live more Christian lives. In every Catholic life there is an inherent obligation. Each one who knows Christ must strive to make Him known to others. All who are followers of Christ must try to induce others to follow with them. This is a duty incumbent on all Christians, but especially on those holding positions which offer opportunities for doing special good, as on the parent, the Sunday-school teacher, the

priest, the Bishop, and the Pope. The Sunday-school teacher, therefore, when he accepts the charge of a class, at the same time gives, at least implicitly, a pledge to devote himself wisely and ardently to the work of assisting to save those souls intrusted to him. This is ordinarily his paramount official obligation. He must earnestly plan for its successful fulfilment, devoting both time and energy, and at the same time patiently awaiting results. He will find that there is much to be done, and that these desired results may not always be accomplished in a day. The seed of divine truth sown in the human heart sometimes remains as dead for years, and then, under the suddenly exerted influence of some benign power, it at last evolves into life, grows, blossoms forth in beauty, and bears fruit in abundance. At times, the work of saving a human soul is long and varied. The pupil must be brought to know God, to love Him, and to serve Him. There is

yet more work to be done; he must be induced to continue in that service of God which leads to heaven. He should be urged constantly onward nearer and nearer unto Christ, and made ever more Christlike in thought, desire, and in life. The teacher's influence is in no small measure personal. He helps to conquer the human heart and to make it subject to the will of God. Under the direction and the supervision of his pastor, he is the leader and the guide of his class, helping to inspire his pupils to a valiant activity, and to escort them on the way to heaven, upward to a better life and to a nobler, happier existence. In order to give more efficient assistance to the pastor in this work and to perform it more successfully, the Sunday-school teacher should keep clearly in mind the plan which Christ has ordained to be followed by His Church in the work of saving human souls.

The Method of Saving Souls.—In the case of adults, there is a certain definite

method by which they are led from the death of sin into the life of grace. In this process, the steps of human action are regular, and distinctly succeed one another. These acts may not always be adverted to. Their performance may at times make almost no impression on our conscious selves. They are, however, as steps leading upward from the valley of death to God. In our haste, we may sometimes pass over some of these inadvertently, without seeming to touch them; but all are there, nevertheless, and all must be passed over in due order.

1. The first step is attraction. The truth must be presented to the sinner in such a way as to awaken his interest. This is of primary importance, but not enough. Many hear the word of God, but pay little or no attention to it.

2. The second step is attention. This is effected by presenting the truth so interestingly that the sinner can not but attend to its message. Dullness must be

avoided. But one may be most attentive to truth's explanation, and yet refuse or neglect to believe its truthfulness.

3. The third step is conviction. The truth, after it has entered the mind, has a work to perform; it must produce conviction. The soul within must be induced to rise up and acknowledge the truthfulness of the truth and do it reverence. The truth then must be presented to the sinner with such plainness and force that he will be compelled, as it were, to believe its correctness. Even conviction is not enough. "The devils believe and tremble." They know and acknowledge the truth and still depart not from their evil course.

4. The fourth step is persuasion. The work of the one who has brought the sinner to acknowledge the truth is as yet only partially done. For the sinner to stop at conviction is ruinous. He must be urged on to persuasion. He must be made to see the truth and induced to yield alle-

giance to it. When he has been persuaded to follow its teaching, then, and not till then, his heart is won. He no longer resists the influence of the Church. He accepts it as the infallible guide of his life. He follows its guidance, and the way appears easier, and the light of truth dispels the dark shades of doubt and error, and reveals the path to heaven extending before him, entering broad plains of beauteous, virtuous sanctity, and gradually rising toward the infinite truth and joy and glory of God. The sinner is then induced to gaze retrospectively over the path of sin on which perhaps he is hesitating, that clearly, under the light of divine truth, may appear its deception, its false allurement, its sinfulness, its vice, its ruin, and its ending, most certain, hell's eternal flame and misery.

5. The fifth step is conversion. The sinner must next be influenced to turn back from sin forever, and to form the resolution of returning to God and of remain-

ing obedient to Him even till death. Conversion is an individual, deliberate act by which one turns back from the mortal sin of the past, and with truly repentant heart does all things required for securing God's forgiveness, and thus, by means of perfect contrition or a worthy sacramental confession, returns to his Heavenly Father, sincerely resolving never again to depart from His love and service.

6. The sixth step is regeneration. Closely connected with conversion and simultaneous with it is regeneration. Regeneration is the influx of sanctifying grace into the soul, filling it with the life, the truth, the love, power, glory, and beauty of God. The sinner's part in affecting this is simply by cooperating with God's actual grace, to dispose himself rightly and to perform the acts required for its reception. If he refuses or neglects to obey God by doing this aright, then he will neither secure forgiveness nor sanctifying grace. God compels no man against

his will to repent or to be regenerated. He forces Himself on no one. No man guilty of mortal sin is regenerated by sanctifying grace who does not first receive the truth, recognize his fall, repent of his sin, and sincerely resolve to do as best he knows God's will in the future, at least in all that regards mortal sin.

7. The seventh step is perseverance. After the sinner is regenerated, he must be persuaded to secure from God sufficient help to influence and enable him to continue in the state of grace by avoiding mortal sin. For even after regeneration, the soul that would persevere in righteousness needs special help from God. The light of truth burns low within the human mind; at times it flickers and is all but extinguished. The human will is weak and vacillating, liable to be changed at any moment by lethargy or passion. We are but as little children in Christ's earthly kingdom. We need constant care, protection, guidance, and help. We need a

spiritual training such as will cause us to form habits of Christian living so steadfast that, with God's assisting grace, nothing will be able to turn us from the right.

The Sunday-school Teacher's Noblest Work and its Reward.—The teacher in the Sunday-school is privileged by the pastor to assist him in having charge of those who are as yet beginning life. Most, if not all, of these young people are already Catholic, and are courageously and enthusiastically resolved to continue in the faithful practice of their religion. But notwithstanding this, they need every encouragement, and the most judicious counsel and training. They are still young, and their conception of the truth is at best primitive and fragmentary, while their habits of life are far from being as firmly established as they will be in years to come. They must have help, and to assist the priest of God in giving this needed assistance to Christ's little

ones is the Sunday-school teacher's paramount duty. Fortunate are these children and fortunate is their teacher, if he so realizes their individual needs and aids them, that by timely instruction he will help to enlighten their minds, by wise counsel assist in keeping them safe from sin and vice, and by Christian enthusiasm encourage them on to the practice of virtue, and thereby make them more Christian. To assist God and His anointed priests in the work of training and transforming these little ones into other Christs, is the Sunday-school teacher's grandest, noblest endeavor. Fortunate, in very deed, is he whom God has chosen to perform this mission; and vastly more fortunate and eternally to be blessed is he who in obedience to the divine will and to the call of his pastor is faithful and successful in its performance. Such a Sunday-school teacher will be blessed of God on earth and thrice blessed in heaven. He shall be near unto the throne of the Most

High, enraptured amid delight beatific. He shall be aflame with love and thrill with the intensity of ecstatic joy. His beauty shall be as that of the seraphim, and in the effulgence of glory he shall shine "as the stars for all eternity."

APPENDIX

THE INDULGENCES GRANTED BY THE CHURCH TO THOSE WHO ASSIST IN TEACHING CHRISTIAN DOCTRINE

In the New Raccolta, published by order of Leo XIII., the following words, relative to the indulgences granted by the Church to those assisting in the work of teaching Christian doctrine, are found.

In order to animate the faithful ever more and more to study and teach Catechism or Christian doctrine, the Roman Pontiffs, besides having issued prudent instructions upon the subject, have also granted special indulgences.

The Sovereign Pontiff, Paul V., by a brief, October 6, 1607, granted to teachers who, on feast-days, take their scholars to catechism and teach it to them: *An indulgence of seven years.*

To the same who, on week-days, shall explain Christian doctrine in their schools: *An indulgence of one hundred days.*

To fathers and mothers of families who, in their homes, shall explain the Christian doctrine to their children and domestics: *An indulgence of one hundred days,* each time.

To all the faithful who shall study the Catechism for half an hour, either to learn it themselves, or to teach it to others: *An indulgence of one hundred days.*

The Sovereign Pontiff, Clement XII., by brief of May 16, 1736, granted: *An indulgence of seven years and seven quarantines* to all adults, each time that, truly penitent, after confession and communion, they devoutly assist at the pious exercise of catechism as it is taught to children in churches and oratories.

A plenary indulgence, on the feasts of Christmas, Easter, and of the holy Apostles Peter and Paul, to all adults who have assiduously assisted at the said

pious exercise, either to teach others, or to learn themselves, provided that, on those days, truly penitent, after confession and communion, they pray for concord among Christian princes, the extirpation of heresy, and the exaltation of holy Mother Church.

The Sovereign Pontiff, Pius IX., by a rescript of the S. Congr. of Indulgences, July 18, 1877, granted: *An indulgence of three years,* on each of the feasts of the Blessed Virgin, to all the faithful, of whatever age, who have been accustomed to assemble in schools or churches, to learn the Christian doctrine, provided they go to confession on those feast-days, and *an indulgence of seven years,* if they go to communion.

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